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THE PSALMS IN THE CATACOMBS.

THE Jewish celebration of the Sabbath consisted in the singing of Psalms, in readings from the Prophets and in prayer. St. Paul bears witness that in this form of worship the early Christians followed the example of the Jews, and we may safely assume that, since our Lord celebrated the Last Supper amid the chant of the Hallel Psalms, this practice constituted at all times an integral portion of the eucharistic liturgy.[1]

But neither the Christians nor the Jews limited the use of the psalter to the public liturgical services; on the contrary, their entire social and domestic life was permeated and leavened with sentiments and expressions drawn from the Psalms. Tertullian, in the beginning of the third century, pictures the life of prayer in a certain Christian home consisting of husband and wife, in the following words: *Sonant inter duos psalmi et hymni, et mutuo se provocant, quis melius Deo suo canat*[2], as though both were striving to outdo each

1 Duchesne in his *Origines du cult chrêtien* p. 107, says: Le chant des psaumes fût . . . une des parties essentielles du services divin. On l'alternait avec les lectures que l'on faisait soit à l'office des vigiles, soit à la messe, avant l'oblation.

2 Ad uxorem, II, 9.

other in the singing of Psalms and hymns to praise God. During the fourth century we have numerous examples to show that the practice of singing and reciting Psalms was common in both private and public devotion. St. Jerome tells us that in his day even among the working classes the singing of Psalms had replaced the old pagan street songs (amatorias cantiones), and that the ploughman at his labor and the reapers at harvest time and during the vintage were heard to answer each other in the chant of the Psalms.[1]

From these instances showing the popular use of the Psalms, we may justly conclude that they were also employed in the burial service of the Christians,[2] and this not only in the days when Constantine's reign had allowed Christians the public exercise of religious worship, but long before, even in the age of the persecutions.[3] It is amidst the recitals of the cruel slaughter to which the Christians were subjected during the reign of the Emperor Valerian, that we find in the Acts of St. Cyprian, Bishop of Carthage, the account of how at night the faithful bore the bodies of the martyrs to their resting place in procession, with torchlight and solemn chants (*cum voto et triumpho magno*). The hymns here mentioned are unquestionably portions of the psalter, chanted not in sad cadences of sorrow, but in the joyous tones of triumph. If the confessors of the religion of Christ were thus innocently defiant at Carthage, we may suppose that the Christians in Rome and other places were no less so. It is true that the Acts of the Martyrs inform us in many cases

1 *Quocunque te vertas arator stivam tenens alleluja decantat, sudans messor psalmis se evocat, et curva attendens vites falce vinitor aliquid Davidicum canit*—Epist. XVII ad Marcell. This description refers in the first instance to Bethlehem, where *extra psalmos silentium est*, but it applies likewise to many other Christian communities of that time. Cf. Kröll's excursions on the subject, in Kraus' *Realencycloped.* II, 664.

2 Cf. Anton de Waal's treatise on the subject of Christian burial, l.c.p. 874.

3 Tertullian (De Anima, n. 29) refers to the custom of praying at the house of the deceased before the coffin was removed; and he relates an instance in which a dead woman raised her hands in the attitude of prayer whilst the priest was reciting the Office for the departed, "cum oratione presbyteri (cadaver) componeretur."

that Christians were buried secretly, but this would hardly have been necessary under all circumstances; for, according to the Roman Law, all burials, at least those of ordinary persons, were to take place at night, and the cemeteries (catacombs, in Rome) were at least two Roman miles[1] outside the gates of the city, so that even during the persecutions there was comparatively little danger that the Christian bands chanting their funeral hymns on the now desolate roads leading out of the city would, ordinarily, meet with interruption from the pagans.[2] Moreover there was the express written Law of the Romans, which permitted any one to undertake the burial of executed criminals, and the Christians were supposed to belong to this class. The common usage also, according to which women chanting their laments (naenia) accompanied the funeral procession, was in favor of tolerating the singing of funeral chants by Christians who buried their dead, even though the hymns were not of a doleful strain. That they were indeed of a joyful character, rather than sad, is amply attested. Regarding the funeral of the Bishop and Martyr St. Peter of Alexandria, who suffered death during the reign of Diocletian, we have an account by Sophronius of Jerusalem, similiar to that related above of St. Cyprian: "They carried palm branches as the symbols of victory, together with burning torches; and chanting hymns, bore the sacred remains amid the smoke of sweet incense, and placed them in the grave." (Victricia signa palmas gerentes, flammantibus cereis *concrepantibus hymnis*, fragrantibus, thymiamatibus coelestis victoriae triumphum celebrantes deposuerunt sacras reliquias et sepelierunt eas. —Angelo Mai, Spicil. III, 689.)

The Second Council of Toledo (can. xxii) prescribes that the dead be buried amid the chanting of Psalms (Qui ab hac

1 About half an hour's way.

2 Victor Uticensis notes it as a mark of special cruelty during the persecution by the Vandals that the Catholics were forced to bury their dead without the solemn chants, "*sine solemnitate hymnorum, cum silentio ad sepulturam deducere.*"

vita recedunt, cum psalmis . . . et psallentium vocibus debent ad sepulcra deferri), but the Apostolic Constitutions, and St. Chrysostom with other early sources point out the very Psalms which it was customary to sing at funerals.[1] They are, in fact, the same which are used in the *Officium defunctorum* to this very day. In the Apostolic Constitutions (Lib. VI, cap. xxx) we read: In funeribus mortuorum, si fuerint fideles in Domino, cum psalmis deducite eos: *Pretiosa in conspectu Domini, mors sanctorum ejus* (Ps. cxv, 6), et iterum: *Convertere anima mea in requiem tuam, quia Dominus benefecit tibi* (Ps. cxiv, 7), et alio in loco: *Memoria justorum in laudibus* (Ps. cxi, 7), et: *Justorum animae in manu Dei* (Sap. III, 1).

The two following citations from St. Chrysostom give us also an insight into the spirit with which the ancient Church desired her faithful followers to be animated when they carried their beloved to the grave. *Dic mihi, quid sibi volunt clarae lampades? Annon eos (defunctos) tamquam athletas deducimus? Quid autem hymni? Annon Deum glorificamus et gratias agimus, quod eum qui excesserit, jam coronaverit?* "Tell me what is the meaning of those lights? What else can they mean than that we are leading home our dead as victors from the strife for the championship? And do you ask why we chant these hymns? Should we not indeed praise God and thank Him because He has already awarded the crown to the brother who has gone from us?" . . . *Cogita, quid psallis illo tempore: Convertere anima mea in requiem tuam, quia Dominus benefecit tibi* (Ps. cxiv, 7). *Et rursus: Non timebo mala quoniam tu mecum es* (Ps.xxii, 4). *Et rursus: Tu es mihi refugium a tribulatione quae me circumdat* (Ps. xxxi, 7). *Cogita quid sibi velint hi psalmi. Si revera credis iis quae dicis, supervacanee luges et lacrimas.* "Reflect upon the words of the Psalm which you recite on these occasions (of burial): 'Enter my soul into thy rest because the Lord has done well by thee.' And again: 'I fear no harm, because thou art with me.' And again: 'Thou art

1 Cf. Kröll in Kraus' *Realencycl.* l. c. II, 666.

my refuge in tribulation which encompasseth me.' Think of the meaning of these psalms. If you believe indeed that which you speak, then there is no cause for sadness and for tears." (Homil. IV in Hebr.) Elsewhere he says: "The singing of Psalms and the prayers, and the presence of the fathers (priests) who accompany the dead, and the number of the brethren who follow the bier, are not intended to make you weep and lament and mourn, but to rouse you to thanksgiving toward God who has taken unto Himself him, whom you bury."[1]

The burial of the dead did not always follow immediately after they had been taken into the catacombs. The sarcophagi in which the dead were to be encased had, as a rule, to be brought from the city, and this, owing to the weight of the material (stone), was not an easy task. The inscriptions upon the slabs covering the tombs were generally made in the workshops of the stonecutters, and not, as has sometimes been asserted, after the sarcophagi had been put in place. This we must conclude from the very character of the inscriptions which frequently represented elaborate emblems of the anchor, the fish, the dove, the Good Shepherd, an Orante, or even several of these symbols united. Such work could have been performed only by those who could take time for the execution of the designs.[2] Accordingly the corpse was placed for the time in one of the innumerable *cubicula* or burial-chambers. But here it was not permitted to rest unguarded. Bishop Evodius writes to St. Augustine

1 Psalmorum cantiones et preces et patrum conventus ac tanta fratrum multitudo est, non ut fleas, moereas et indigneris, sed ut Deo gratias agas, qui eum accepit qui effertur.—Homil. XXIX de dormientibus. For other examples we refer the reader to Bingham's *Origines christianae* XXIII, c. 3.

2 A striking instance of the fact that the inscriptions were usually made in the workshop, and then delivered to the person who had charge of the burial, is found in the tomb of St. Philomena, which dates from the second century. The inscription PAX TECVM FILVMENA had been painted with red color upon three slabs; but it appears that the person who placed them upon the tomb, not being able to read, put them in the wrong order, so that when discovered the inscription read: ‖ LVMENA ‖ PAX TE ‖ CVM FI ‖

about the burial of a young *lector* in the following words: *Per triduum hymnis Deum collaudavimus supra sepulchrum, et redemptionis sacramenta tertio die obtulimus.* "For three days we remained at the tomb, singing praises to God; on the third day we offered the sacrifice of redemption."[1] In a similar way St. Gregory of Nyssa speaks of the night watches he kept, singing Psalms, at the tomb of his sister Macrina.[2] Thus it became the custom for relatives and friends of the deceased to keep sacred vigil near the body, amid the alternate chanting of Psalms. The benches of natural stone and the elevated seats, apparently for those who led in the devotion, as we find them so frequently in the catacombs, are a sort of monumental testimony to this custom of watching and praying at the tombs of the faithful. Such seats are found notably in the coemeterium Ostrianum on the Via Nomentana.[3] Some of our readers who have visited the catacomb of San Callisto, may remember a large chapel in the rear of which stands the heavy sarcophagus-slab of Pope Miltiades. Along both sides of the mortuary chamber are stone benches arranged, as would appear, so that the Office for the Dead might be chanted by alternate choirs.[4] Before

1 Evodius ad Augustinum; inter Augustini Epp. 258.

2 Quum igitur nocturna pervigilatio, ut in martyrum celebritate, canendis psalmis perfecta est.—Tom. II, p. 200.

3 The rooms in which these benches are usually found were formerly supposed to have been chapels where catechetical instruction was given to the Christians during the time of the persecutions. But according to De Rossi (Roma Sotteranea, vol. III) this view has been generally abandoned.

4 According to Duchesne (Origines du culte chrétien, p. 108) the custom of alternately chanting the verses of the Office originated in Antioch, about the year 350. It is not difficult, however, to imagine that the introduction of this usage was gradual, and varied in different places according to the character of the congregation. Thus we must suppose, since the complete version of the different Psalms was not always known by memory to the faithful, and since books were rare, that a leader, probably a cleric, would chant the Psalms, and that the rest of the faithful only responded by repeating either the final or some other verse from the Psalm, somewhat like the antiphons (Cf Duchesne, l. c. p., 107.) or the *responsoria*, which are still in use in the recital of the Canonical Hours. This method of repeating a certain significant verse of the Psalm appears to be indicated in the passage

the body was deposited in the tomb, the holy sacrifice of the Mass was celebrated for the repose of the soul of the departed, as Evodius states in the passage already cited: "et redemptionis sacramenta tertio die obtulimus." St. Augustine tells us the same in speaking of the funeral of his mother, St. Monica: *Cum offeretur pro ea sacrificium pretii nostri, jam juxta sepulchrum posito cadavere antequam deponeretur, sicut fieri solet.*[1] It is needless to show that the prayer of Psalms constituted part of the liturgical service of the Mass, as it does to this day.

These ceremonies and prayers were repeated at the tomb on the seventh and thirtieth days, and on each recurring anniversary. Of this custom the monuments in the catacombs bear witness. In the vaults of S. Priscilla there is an epitaph placed by loving parents upon the tomb of their daughter Agape, which dates from the second century and reads as follows:

VOS PRECOR O FRATRES ORARE HVC QVANDO VENITIS ET PRECIBVS TOTIS PATREM NATVMQVE ROGATIS SIT VESTRÆ MENTIS AGAPES CARÆ MEMINISSE VT DEVS OMNIPOTENS AGAPEN IN SÆCVLA SERVET.

"I beseech you, brethren, when you return hither for prayer, and in united devotion invoke the Father and Son,

from St. Chrysostom, which was cited above. The people thus responded either at the end of the Psalm, or, in the manner of our litanies, by repeating their verse at fixed intervals. Sozomenus (Lib. V. c. 19) relates on occasion of the translation of the relics of St. Babylas, at the time of Julian the Apostate: "*Praecinebant autem ceteris ii, qui psalmos apprime callebant, multitudo deinde respondebat cum concentu, et hunc versiculum succinebat: Confusi sunt omnes qui adorant sculptilia, qui gloriantur in simulacris.*" Here it is evident that the people only responded by the repetition of the same verse from Ps. xcvi, as a kind of refrain. In the same way St. Augustine speaks of the singing of Psalms in the mortuary chamber, after the death of his mother: "Psalterium arripuit Evodius et cantare coepit psalmum cui respondebamus omnis domus: Misericordiam et judicium cantabo tibi, Domine (Ps. c, 1)."—Conf. IX, cap. 12.

1 Confess. IX, 12.

that you forget not to remember dear Agape, so that God Almighty may preserve our Agape unto eternal joy!"[1]

Considering what has already been said regarding the form of liturgical worship, it is plain that the words *orare* and *precibus totis rogare* imply the singing in common of portions of the psalter.

But the loving remembrance of the dear departed called together the living at other times to give expression to their feelings of devotion. And in these private reunions of prayer for the dead we also find that the singing of the Psalms plays an important part as a means of converse between the living and those whose bodies rested in the tomb. There is an inscription of the year 373 which reads:

SANCTIQVE TVI MANES NOBIS PETENTIBVS ADSINT VT SEMPER LIBENTERQVE SALMOS TIBI DICAMVS.[2]

Since the prayer of the psalter was, so to say, interwoven with the daily life of the early Christians, and since we find everywhere in the devotional forms of the liturgy expressions and allusions taken from the Psalms, it cannot surprise us that the inscriptions and images of the catacombs should bear the impress of that same devotional spirit.

As regards the inscriptions of the earlier Christian ages, it must of course be kept in mind that the epigraphical forms then in use, and in which brevity plays so essential a part, did not permit the recording in stone of extended adaptations, much less of literal citations from the psalter. The phrases suggested for inscriptions by the reading of the Psalms are such as indicate the hope of peace after the hardships and persecutions which the departed had undergone on earth. Thus we recognize, especially among the inscriptions of the second and third centuries, allusions to the following

1 De Rossi, *Bulletino* 1885, p. 73.

2 De Rossi, Roma Sotteranea, III, p. 499. The pagan expression *Manes* though somewhat out of place in a Christian inscription, is not unusual, particularly in the second half of the fourth century. Like the D. M. (*Dis Manibus*), which occurs so often on Christian as on pagan tombs, it had largely lost its original meaning and become a mere sepulchral formula.

passages: *Convertere, anima mea in requiem tuam;—in pace in idipsum dormiam et requiescam;—eduxisti nos in refrigerium;—redimet in pace animam meam;—factus est in pace locus ejus;*—under such forms as these:

Hic requiescit in pace; me requies secura tenet;[1] *in pace requiescas—in aeterno;*[2] *hic dormit in pace;*[3] *dormis in somno bacis;*[4] *in pace recesserunt;*[5] *cujus spiritum in refrigerium suscipiat Dominus.*[6] In the inscription: *succurrite* (martyres) *ut vincam in die judicii*[7] we readily recognize the *ut vincas cum judicaris* in Ps. l, and the *Domine probasti me et cognovisti me* of Ps. cxxxviii is repeated in the *multis casibus probatus et fidei Catholicae adsertor dignus inventus.*[8] Upon a Greek inscription in the catacombs of S. Priscilla, belonging to the second century, we find a reference to the Septuagint version of verse 5 of Psalm lxiv: *beatus quem elegisti et assumpsisti; habitat in tabernaculis tuis*, "blessed is he whom thou hast chosen and taken to thee, he shall dwell in thy courts," which is alluded to in the epitaph: "O Father of all whom thou hast created and taken to thee, take into thy home Irene, Zoe and Marcellus."[9] In another inscription we read: *Innocenti spirito, quem elegit Dominus, pausat in pace fidelis.*[10] On a Gaulish tomb we find a literal version of Psalm xxx, 5: Deus meus es tu: *commendo spiritum meum.*[11] The catacombs of Basilla contain an inscription: *Parentes filio . . . in pace et in refrigerium*, and the 'Museum Kircherianum' has one which reads: *Deus refrigeret spiritum tuum*, both of which recall the passage *Transivimus per ignem et aquam, et eduxisti nos in refrigerium* of Psalm lxv. Similarly a Gaulish epitaph on the tomb of two martyrs *qui vim ignis passi sunt*, concludes with the words: *Refri-*

1 De Rossi, *Bullet.*, 1882, p. 95. 2 Ibid., 1886, p. 116.
3 Ibid., 1886, p. 64. 4 Ibid., 1886, p. 30.
5 Marchi, Monumenta, 114. 6 De Rossi, *Bullet.*, 1886, p. 129.
7 Armellini, *Antichi cimiteri* p. 404.
8 De Rossi, *Roma Sotterr.* II, p. 224.
9 De Rossi, *Bullet.*, 1888, p. 31.
10 Ibid., 1876, p. 8. 11 Le Blaut, *Inscr.* II, 302.

geret vos qui omnia potest. A most interesting example of the use of the psalm-forms among the inscriptions in the catacombs is one which dates from 491, in a recently-discovered sepulchre found in Kertsch (South Russia). Here the entire ninetieth Psalm (Qui habitat in adjutorio Altissimi) is written on the walls round about, whilst quotations from other Psalms are to be found upon the cornices and juttings.[1]

In regard to the paintings in the catacombs there has hardly been enough of search and examination to show how far the psalter has furnished subjects and occasions for artistic expression. Nevertheless we are convinced that a closer investigation of details than has been hitherto made would reveal many emphatic instances of the use of the Psalms in graphic expression. Thus the peculiar attitude of the *Orante*, whose forms, with uplifted arms, we find represented in the oldest Christian paintings of the catacombs, and later on among the sculptures of the sarcophagi, strongly suggest the initial verse of Ps. xxiv: *Ad te Domine levavi animam meam; Deus meus in te confido, non erubescam.*[2] In the same way we get a better comprehension of the numerous pastoral scenes depicted in the sepulchral chambers of the catacombs, when we recall the portions of Psalms referring to such scenes, as ex. gr. Ps. xxii, 2; lxxvii, 52; lxxviii, 13; xcix, 4: *in loco pascuae me collocavit; perduxit eos, tamquam gregem in deserto; pascere Jacob servum tuum; nos, populus ejus et oves pascuae ejus*, etc. Many of the inscriptions and paintings contain the figure of the *dove*, which is justly regarded as the symbol of the departed soul. This image obtains a mysterious significance when we apply to it the passage from Ps. liv, 7: *Quis dabit mihi pennas sicut columbae, et volabo, et requiescam*, words which beautifully express the longing of the Christian

1 Cf. Rom. Quartalschrift, 1894, p. 49 seq.

2 Compare also Psalm cxviii. 48: *levavi manus meas ad mandata tua*, and other kindred passages from the Psalms.

soul for eternal peace. In numerous arcosolia or niches which contain martyr-relics of the fourth century we find Christ represented in the midst of the Apostles, or surrounded by saints, which in view of the connection with the approaching dissolution in death, may have been suggested as a fitting expression of the words of the Psalm: *De stercore erigens pauperem, ut collocet eum cum principibus, cum principibus suis.* A direct reference to certain portions of the psalter is found in two representations among the paintings of early Christian times. The first of these expresses the passage *quemadmodum desiderat cervus ad fontes aquarum* (Ps. xli, 1), upon a picture which was found, though considerably injured, in the cemetery of San Callisto. De Rossi has copied it[1] and places it as belonging to the fourth century. It pictures two stags approaching from opposite sides, and stretching out towards a fountain which issues in four streams from a rock in the centre. The second represents our Lord, at His feet a serpent and an adder, a lion and a dragon. It refers to the *super aspidem et basiliscum ambulabis*, of Ps. xc, 13. This figure also is of the fourth century, although it does not occur first in the pictures of the catacombs, but rather on objects of general use, such as lamps, where adoring angels are frequently found placed on either side of our Lord. Nevertheless, it is plain from the Acts of the Martyrs, notably those of SS. Perpetua and Felicitas, that the application of these words of the Psalm to the various temptations that assail human life dates far back into the earliest times of persecution. Thus we read that, in a dream or vision, St. Perpetua sees before her a ladder reaching to heaven; at the foot of it lies a dragon. The Saint places her foot upon the first rung of the ladder, and crushes the dragon's head, *et cum primum gradum* (scalae) *calcassem, calcavi caput ejus.* At another time she is met by the dragon changing into a hideous negro, "but as she stepped forth to embrace martyrdom," says the report of her death, "she sang Psalms whilst crushing the

1 *Bullet.*, 1865, p. 12.

head of the Ethiopian"—*Perpetua psallebat, caput jam Aegyptii calcans.*[1]

In a tomb discovered at Alexandria, in Egypt, in 1865, a picture was found, somewhat faded, representing the single figure of a woman. Beneath it were the words above mentioned, *super aspidem et basiliscum ambulabis* of the ninetieth Psalm, and after that

χριστιΑΝΩΝ ΕΛΠΙΣ

"Hope of Christians." The discoverer of the picture in his report to De Rossi adds: "Je pense que c'était une image de la Vierge"[2] as though the allusion referred to the prophecy made in paradise regarding Mary: *ipsa conteret caput tuum.*

In the liturgical service of the Church, the use of the Psalms has been retained as of old. All the official prayers of the breviary, the preparation and thanksgiving for Mass, the itinerary, service of the sick and dying, benediction at meals, and the numerous blessings of the Ritual, are made up of, or largely interwoven with, portions of the psalter. It is indeed to be greatly regretted that the body of the faithful have become comparative strangers to these beautiful and hallowed forms of prayer. May we not hope for a return of the ancient customs in this respect, and would it not be a wise and fruitful departure on the part of Catholic writers of books of devotion for the people if they undertook to make

1 In another part of the same Acts it is related, as though in her own words, that when she had conquered death in the form of the Ethiopian, the bystanders gave loud expression of their approval by chanting snatches from the Psalms, *coepit populus clamare, et favitores mei psallere.*—(Although the word *psallere* as used by pagan classical authors signifies "to sing to the sound of an instrument," Christian writers, like St. Jerome, use it to express the chanting of the Davidic psalms with or without the accompaniment of instruments.—Edit. note.) Similar instances occur throughout the history of the early Christian confessors and martyrs, to each of whom the words of the psalmist, speaking in the name of the Most High, may be applied: *Quoniam in me speravit, liberabo eum; protegam eum, quoniam cognovit nomen meum.*

2 De Rossi, *Bullet.*, 1865, p. 60.

the Psalms understood and used by the faithful in public and private devotion? In the days of St. Ambrose, the great Bishop of Milan, the singing of Psalms constituted the ordinary service of prayer in the Church, and we read that the lectors often found it difficult to bring the congregation to cease from singing and to listen to the reading of the S. Scriptures, because they so loved the popular chant of the Psalmody.

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CLERICAL STUDIES.

XXXII.

CHURCH HISTORY (IV).

The Mental Requisites of the Historian.

IN our last paper we endeavored to show what may be done in the study of Church History by a priest amid the ordinary duties of the ministry. To the main facts and features of the subject already mastered in the Seminary course, with proper attention and the helps within his reach, he may, if so disposed, add much in the course of years—a firmer grasp and connection of events, a clearer and more accurate knowledge of certain great epochs and leading characters, a direct acquaintance with many things originally taken on trust. Ordinary intelligence, industry and a taste for historical reading will suffice for that. But, to go deeper and make history a specialty in any degree, something

besides is requisite—what is called the Historical Mind, or the Historical Gift.

Like the other leading forms of human knowledge, History appeals not only to the general faculties of the mind, but also to its special gifts; and just as certain mental endowments make the philosopher, the scientist, the inventor, or the statesman, so others make the historian. But as the original gift leads to little unless it be duly cultivated, it is only natural that before concluding our remarks on this branch of study, we should point out more distinctly the qualities which go to make the successful student of history and briefly show how they may be cultivated and developed.

I.

THE CRITICAL FACULTY.

One of the most important is a complex power of the mind commonly called the Critical Faculty.

History has for its primary and necessary object the real past. But past realities, as they reach us, are often mixed with fictions and fancies, especially when they come from distant ages; even when nearer to us, they may have already become distorted by passion or prejudice; they have, therefore, to be carefully sifted. In some way or other the student of history has to ascertain the value of what comes up before him. If he gets things at second hand, as is mostly the case, he has to decide how far his authorities are reliable, whether as regards the substance of the facts, or their details, or the proofs on which they are made to rest, or the conclusions that are drawn from them. If he goes back to the original sources, he has to determine at one time their genuineness, at another their real meaning, or the trustworthiness of the writer. Now, these and similar judgments constitute the sphere of the critical faculty.

The Critical Faculty, then, as considered here, is the power of forming a correct judgment on things appertaining to history. It is a branch of what Cardinal Newman so happily describes, in his "Grammar of Assent," under the name of

the "Illative Sense," a complex power of the mind by which, from a multitude of data all seen together, judgments are formed and conclusions gathered. Applied to history it admits of many varieties and of numberless degrees, from the exercise of the humblest common sense to the vivid intuitions and far-reaching inductions of the trained intellect. In some degree it is necessary even to beginners, but it has to grow with the difficulty and complexity of the problems with which the student has to grapple. The ancient historians of the Church were by no means devoid of it; indeed, we find it in a remarkable degree in the "Father of Church History," Eusebius. But it is sadly missing in most mediæval writers. In their time, the need of verification was not felt, its methods and means being equally wanting. Again reverence forbade too close a scrutiny of whatever was deemed sacred, while a ready faith and love of the marvelous welcomed the most fanciful accounts even of recent events.

Later on, with the diffusion of learning, the critical spirit reappeared, and through the sixteenth and seventeenth centuries it grew rapidly in consciousness of power and breadth of action. With the Benedictines and Bollandists, already referred to, it reached such a degree of excellence in their respective fields that modern critics have left their work substantially untouched. But the movement to which they gave so vigorous an impulse continued its course, and though too often unduly radical and unnecessarily destructive, it has led to results of which the present age is justly proud. Every point of importance in the past has been investigated in turn, and, as a consequence, all ancient history has been rewritten, the older works being superseded everywhere, in ecclesiastical as well as in secular history. Fleury, who, in the original French, and in its many translations and adaptations, had reigned supreme, almost to our day, is no longer an authority, and, notwithstanding the ease and charm of his style, has now ceased to find readers. Baronius, Tillemont, etc., hold their own, chiefly as abounding in documents. To documents original and authentic the modern historian invariably turns, embodying them in his narrative as far as the literary

canons will allow, or summarizing them with a constant reference to sources. Each quotation is verified, each conclusion tested, each judgment revised, with the result of modifying positions which had for centuries remained untouched, strengthening some, weakening or destroying others, or maintaining them only with many qualifications.

It is in these more thorough and truly scientific methods that the student of the day has to be trained. General rules of criticism are helpful, and they may be found in the *Introductio ad Historiam Ecclesiasticam critice tractandam* of F de Smedt, S. J., or in his excellent little volume, entitled *Principes de la Critique Historique.* But criticism, let it be remembered, is an art, and no art can be learned by rules only. Principles have to be combined with practice. The student has to determine the trustworthiness of each book he takes up, basing his judgment on the reputation of the writer or on the particular features of the narrative, each form of test strengthening or qualifying the results reached by the others. For example, even though we had never heard of Froude or Darras, a thoughtful reader cannot go far into one or the other without distrusting their guidance. As an introduction to a critical study of early documents, perhaps there can be nothing better than to take up one of the recent critical editions of the Apostolic Fathers, as given by Hefele or Funk, or still more thoroughly by Archbishop Lightfoot. In general, nothing helps more to appreciate what belongs to, or refers to, a period than a certain acquaintance with contemporary documents. It is like reading up what has happened in a country one has travelled through, or in which one has lived.

Once awakened, the critical faculty exerts itself instinctively, grows with each fresh exercise, and acquires in the true historian a marvellous delicacy of touch. He sees, often intuitively, what is spurious and what is genuine ; he determines with accuracy the amount of credence to give to all manner of statements that come under his notice. His judgments often differ from those of the uninitiated, nor can he always fully justify them, but he feels them to be right.

Hence he may be quite sure of what seems to rest on slender evidence, because he sees it to fit in, by a sort of undesigned coincidence, with many other things unquestioned; on the other hand, he may be far from entertaining the common assurance regarding other things, because he knows that, though repeated by scores of historians, they ultimately rest on the testimony of a single writer whose means of information may have been very imperfect or whose accuracy there may be nothing to vouch for. In like manner, instead of accepting as of equal value the substance of an event and all its circumstances, he carefully discriminates between them, knowing that while the former may be beyond question, the latter are seldom more than probable, so common is it with those who would seem most reliable to contradict each other in matters of detail, and even for the same narrator to give accounts at different times of personal experiences which it is impossible entirely to reconcile. It is on record that the writer who undertook to give a full and faithful narrative of the battle of Waterloo, all drawn from the letters and recollections of men who shared in it, only succeeded in bringing together a mass of evidence utterly self-contradictory as well as opposed to the accredited accounts of that great event. The abundance of documents often only adds to the perplexity of the writer, and we can well understand the temptation to which one confesses, after an experience of the kind, of abandoning altogether the study of history, and betaking himself to fiction.

To sum up: historical criticism implies judgment, perspicacity, insight, a gift for sifting evidence, for weighing testimonies; a certain literary sense enabling to discern what documents are genuine and what spurious, what is primitive in them, and what a later addition; a quickness to see what is likely or unlikely in a given time or place, what narratives are trustworthy or the opposite, what is real and what fanciful in the connection established between facts and the conclusions drawn from them. It is the common sense, the tact, inborn and cultivated, with which a man separates historical error from truth, builds up the latter on solid foundations,

and follows with a keen eye and equitable appreciation, at its every stage, the historical work done by others. Rare in former times, it has become a not uncommon gift in our day, owing to the wide diffusion of historical studies, and the special direction they have taken. Reviews of historical works, as found in our periodicals, often exhibit it in a high degree.

II.

LOVE OF TRUTH.

"It is the law of history," says Cicero, "to speak the whole truth and nothing but the truth, without favor or grudge." *Quis nescit primam esse historiae legem ne quid falsi dicere audeat; deinde ne quid veri non audeat; ne qua suspicio gratiae sit in scribendo, ne qua simultatis?* It is truth that distinguishes history from fiction. Whoever writes history claims to speak the truth, and whoever studies it does so with the expectation, and generally for the purpose, of finding the truth.

Yet it may be safely said that there is no manner of inquiry in which truth is so liable to be disregarded or missed, none in which so many things conspire to mislead the inquirer. Wrong standards, ignorance, passion, prejudice, likings, dislikes, all tend to pervert men's judgments and blind them to the most obvious features, sometimes to the reality of the most unquestionable facts. Extending to persons and things of the past the same feelings of sympathy or antipathy as to what surrounds us, we are all exposed to view them in the same way, exaggerating, consciously or unconsciously, the qualities of those we like and the faults of those we dislike, or, conversely, hiding from others and from ourselves the faults of the former and the virtues of the latter. Nothing short of constant watchfulness and a firm resolve to be fair to all can preserve the reader or writer from this manner of evil. Church History begets it more easily and entertains it more steadily than secular history, for this reason that the latter, while awakening our interest in a high degree, in most cases leaves the judgment unbiased, whereas our sym-

pathies are aroused by almost everything in Ecclesiastical history, the good name, the honor of the Church being more or less directly associated with all the events in which they had a share, as well as with the lives and actions of her children.

How, then, should the student of history steer an even course and handle facts so as to avoid all reproach of unfairness?

1. His greatest peril is in dealing with historical characters with which he is out of sympathy. His duties in their regard are substantially the same as if they were his contemporaries.

Here is a man against whom he has a personal grievance, or whose action he considers mischievous or morally wrong. Let him denounce the evil, by all means, if thereby he can stay it; let him counteract the harmful influence by showing the unworthiness of the agent; let him ventilate his own grievance in view of obtaining redress. But he may not recklessly assail the character of his opponent; he should not strive to injure him by false imputations. Deliberate calumny is always a great wrong. Neither should he take up at random and repeat without scruple the evil reports which have reached him, simply because they are effective, for this is only thinly-veiled slander. It it no excuse to say that he only repeats what he heard. He has no right to propagate what is hurtful to his fellow-man without at least making sure of its being true. Neither may he, without dishonesty, so manipulate facts true in themselves, as to produce on the public an incorrect and unfavorable impression of his opponent.

Now, all this is substantially true of the historian: for, although those he speaks of are no longer sensible to what is said of them, yet theologians hold that, in a true sense, they have still a right to their character, and the family to which they belong, their friends and admirers, properly resent any unjust imputation on them.

Sometimes, indeed, the one who deals with historical facts is not a judge, but an advocate. When formally or equiva-

lently acknowledged as such, his business is no longer to produce a correct impression of the facts or characters he has to describe, but to supply truthful elements which, combined with facts presented on the opposite side, will enable the reader to pronounce an equitable sentence.

2. This leads us to ask, in the second place, how far the student is bound to look for, or the historian to set forth, the unfavorable aspects of things.

And here the comparison already resorted to will again serve to guide us. We are certainly not more bound to aim at knowing the whole truth in the past than in the present. Now, what is it we look at or look for around us? Are we concerned to know all about the men we meet, or about current events? By no means. We want to know what is useful, what helps us on; what pleases, charms, rejoices, encourages us; what brings inspiration; what tends to make us happier or better. The rest is worthless, except as a lesson or as a warning. Let police, judges and juries, let moralists look into the darker aspects of society and the misdeeds of individuals: we feel it to be no business of ours, unless in regard to those whose faults it is our duty to correct, or whose moral worth determines the character of our relations with them.

In like manner, those interested in history ordinarily want to know of the past only what is profitable, what teaches, what charms, what inspires. They do not feel bound to see their heroes under every aspect, or to sound events to their very depths and measure them in all their bearings. Even the historian who ministers to their tastes does not feel himself called upon to do it. He draws pictures; but, like all painters, he idealizes—that is, he drops what is meaningless, and sets aside or subdues the features of the period or of the personage which would mar their beauty. And the result is clearer, more serviceable, easier to conceive and to retain, than if he had undertaken to say everything. In this way, too, historians may, with equal sincerity and a knowledge of the same facts, present two portraits of the same personage, two descriptions of the same period, utterly unlike one another, or having very little in common. An admirer of

the Middle Ages will dwell with delight on the faith, the courage, the chivalry, the lofty ideals of the period, while referring but briefly to its dark sides. A detractor, on the contrary, will pass over its brighter aspects in silence, or dispose of them in half a dozen lines, but he will devote as many pages to a description of the ignorance, the superstitions, the coarseness, the cruelty and all the vices of the same epoch. In most characters there is, in ever-varying proportions, a combination of good and evil—enough evil, apparent or real, to darken the brightest figures,—enough of what is loveable to render attractive, when seen alone, the very worst characters. It is in this way that, without any necessary departure from literal truth, such men as Luther, Calvin, John Knox, Huss, Wyckliffe have been made popular. It was only necessary to emphasize their qualities and to hide their faults.

History written thus is, to say the least, misleading. But can it be written otherwise without losing much of its interest? A historian can hardly do justice to his subject unless he be in some measure in sympathy with it, and, if so, can he be impartial? And if impartial, is not his work liable to be cold and dreary? Those who are one-sided and extreme may prove most useful to whoever wants to get at the truth. They supply the best that can be said in favor of their respective positions, and thereby dispense with further inquiry in that direction, while their admissions on the opposite side may be considered as proven, for otherwise they would not have been made. In other words, they are like advocates before a court of justice, helping, by their very extremeness, judge and jury to reach an equitable decision.

Finally, to know all that can be known on some subjects may not be good for everybody. There may be minds too weak to bear it, or too ill-equipped in the facts and principles which are its necessary counterpoise, or too excitable to see it and to hold it in its true proportions. It is due to such to accommodate things to their capacity, and, without any departure from truth, to set before them only what may be profitable. Truth is the abstract law of history; but when

written for those referred to, judgment and discretion are the law of the historian. It is the principle unhesitatingly followed by those who write secular histories or biographies for the multitude; there is no reason why it should not be extended to narratives of a religious character.

What is thus supplied to the young, to the ignorant, or to the half-educated, is historical, but it hardly can be called history, for history, as Bacon says, is like a true friend—it neither flatters nor dissembles. This latter is, of course, the only admissible conception of History as a science; it is, furthermore, that to which the modern mind turns in preference to any other. To find ideals, most people nowadays are perfectly satisfied to turn to poetry or fiction. What they look for in History is the real. They want to know the truth unadulterated, unattenuated,—the whole truth, so far as it can be known, even though it prove disappointing. In this greater knowledge, and in the more equitable judgments that follow upon it, they find a keener and healthier enjoyment than in cherishing delusions born of ignorance. Even the partisan soon discovers that, in the interests of his position, not less than of truth, he has to get at the strong points of his opponents, and, consequently, study questions all round. Least of all should the clerical student persistently close his eyes to unpleasant facts. They bear with them lessons most salutary, though unwelcome. Neither should he, for polemical purposes, unfairly question or minimize them when objected by others. To do so would show that he distrusts his cause, or confesses his inability to defend it honestly. Transparent candor is the best and most appropriate defense of truth, and in the end, like honesty, it proves the best of policy. Consequently there is nothing he should have more at heart than to be fair to his opponents, and, comparing all sides of a question, to do justice to all. In view of this he has to remember that the writers he has chosen for his guides, while professing to follow the maxim of Quintilian: *Historia scribitur ad narrandum non ad probandum*, in reality are often concerned, perhaps unconsciously, to substantiate a view or to prove a system, to write up or to

write down somebody or something, and that, therefore, if he would know the whole truth, the only practical way to reach it is to hear both sides: *Audi et alteram partem.*

III.

IMAGINATION AND MEMORY.

If the object of the student of history were only to collect facts and testimonies, industry alone would be necessary, with that amount of accuracy which is secured by the exercise of the critical faculty. But history is not a mere register of documents or a dry summary of events. It is a living image of the past; not a hazy semblance, not a bare outline, but a full and true likeness of detail, with that graphic representation of the surroundings which adds so much to the interest of facts, and is often necessary to a proper appreciation of their meaning. To construct such a picture out of data often fragmentary and incoherent is the work of the imagination. But to trace it accurately requires knowledge besides, a knowledge of the people and of the period. It is because this knowledge was missing in mediæval writers and in modern historians up to a recent period, that their descriptions are so unreal. Just as the older painters were wont to array their figures, Greek, Roman, Jewish and barbarian alike, in the same conventional drapery, or in the common dress of their contemporaries, so the writers we refer to, whenever they attempt to improve on their materials, depict events of all kinds, sacred and secular, as if they had occurred in their own time.

Fleury was one of the first to attempt another and truer method. There is much "local color" in his Ecclesiastical History, and his little volume, *Moeurs des Israelites et des Chrétiens*, is a wonderful attempt to reconstruct the daily life of the ancient Jews and the early Christians. But it is not so much to him as to secular writers that the new school, "the picturesque school," as it is called, owes its success. Walter Scott, in his historical romances, led the way in England; the

French historical school of Thierry, Guizot, Michelet, etc., made it popular all over Europe. For the last forty years an incalculable amount of labor has been expended in unearthing the minutest details of the past, and in reconstructing extinct forms of civilization, with the result that we may now know the habits and life of the Egyptians, the Greeks and the Romans, thousands of years back, as well as we know those of the last century, and that the historian can watch the events and describe the characters of remote periods amid their true surroundings just as if they were happening in his own time.

It is easy to see of what special value such work is to the student of Church History, antiquity having for him a meaning, doctrinal and practical, it can have for nobody else. Hence we find that our modern works on ecclesiastical history, great or small, aim at supplying him with all manner of particulars on the ideas, habits, institutions of each period. All these his constructive imagination enables him to build into series of pictures, to place each object in its proper setting and to see its characters as they lived and moved.

But to have looked into and understood the past would be of little avail if what has been thus seen is not remembered; hence the necessity for the student of history of a good memory. Memory, of course, has a considerable share in all our knowledge, for to know is mostly to remember. But in history its share is greatest, the very substance of the science being held by that faculty. Hence Bacon, in dividing human knowledge according to our faculties, assigns History to Memory, Philosophy to Reason and Poetry to Imagination. It is only natural, therefore, that we should find great historians, such as Gibbon and Macaulay, gifted with a prodigious memory of details, whereas the ablest minds devoid of that faculty in any noticeable measure are incapable of handling historical subjects.

Memory varies extremely in its action as well as in the objects it grasps and retains. There is the ready memory, the retentive memory, the accurate memory. There is the mem-

ory of words, of thoughts, of things—the memory of leading features, or of multiplied, minute details. What the student of history needs most is a memory retentive and accurate, storing up and holding in readiness facts, dates, particulars, judgments and appreciations, his own and those of others. Such a memory is chiefly a gift of nature, but in every degree, from the highest to the humblest, it is susceptible of improvement, and this should be no small comfort to those who are tempted to relinquish the study of history because of their inability to retain what they have learnt. The truth is that nobody can remember more than a fraction of what he had once mastered, and as regards history in particular, while nobody can hope to remember all its details, there is nobody who may not remember much of what is worth retaining. To some the artificial or mnemonic methods of culture are beneficial; the natural methods are accessible and helpful to all. Thus concentration of thought on any object impresses it on the memory, and, in general, the clearer, the more vivid, the more frequently-repeated impressions are, the surer they are to be remembered. Again we remember things unfamiliar by connecting them with what we know. The logical ordering of thoughts or of facts is a great help to many, and even those who cannot remember details may always know where to find them and, in the meantime, have a very distinct and definite impression of the conclusion they have gathered from them, which is, after all, the chief benefit of the study.

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THE PONTIFICAL DECLARATION OF THE INVALIDITY OF ANGLICAN ORDINATIONS.

Continuation.

XIX.

TO the facts which we have previously mentioned to prove, against the assumption of Anglican apologists, old and new, that the interpretation of the acta of Julius III and Paul IV, as given by Leo XIII, is correct, may be added another.

During the reign of Mary, and from the day on which the Bull of Paul IV (September 22, 1555) was published in England by the Cardinal Legate, the custom began, and has been, since then, constantly observed, not only in England, but also in France, the United States of America, and even in Rome, in short, everywhere, of *reordaining absolutely and entirely*[1] without affixing any condition, and just as in the case of simple *laymen*, those Anglican bishops and ministers who, returning to the fold of the Church, desired to be consecrated to the service of her altars.

The ancient Episcopal records, lately examined in England, present *fourteen* distinct instances of this fact, eight of which took place in the diocese of London. The statement is invariably concerning ecclesiastics who had been ordained according to the *Ritual of Edward;* and of these it is distinctly recorded from 1555 to 1558, that they *received anew and entirely the same* orders.[2] Dr. Brown, the Anglican Bishop of Stephney, quite recently confirmed the fact and commented on it in a letter published by the London *Times*, in its issue of May 1, 1896.

After the death of Cardinal Pole[3] and the destruction of the

1 *de novo et ex integro.*

2 *De novo ex integro eosdem ordines susceperunt.*

3 November 18, 1558, sixteen hours after that of Queen Mary.

Catholic Hierarchy[1] in England by Elizabeth, the converts were constrained to seek refuge in other countries, in order to escape the religious persecution which was then cruelly and incessantly carried on in their country. We find them in France, Flanders, at Rome, and elsewhere. Canon Estcourt, in the work to which we have repeatedly referred,[2] speaking of Englishmen who sought refuge in France, gives a detailed list of Anglican ministers who, on becoming converts to Catholicism, had been *newly and unconditionally ordained* during the years 1575, 1577, 1578, 1579, 1580, 1581, 1601, etc. Similar proofs can be deduced from various documents in the Archives of the S. Office, and in those of the English College at Rome. From one of these documents, dated 1686, we learn that there existed in Scotland also a custom "of receiving and treating the Scotch bishops and priests, who returned to the Catholic faith, as though they were *simple laymen.*"[3]

Thus we find conclusive historical evidence to disprove the assumption of those Anglican writers who have recently maintained that the custom of unconditionally reordaining converts had its origin, not in the Pontifical Acts of 1553–55, but in 1704, or some time during the first half of the eighteenth century.[4] No doubt it is to this erroneous notion that

1 The last two Catholic Bishops, Thomas Watson of Lincoln, and Thomas Goldwell of St Asaph, died, the first in the prison of the Castle of Wisbeach in September, 1584, the second at Rome in April, 1585. Cf. MAZIERE BRADY, *Annals of the Catholic Hierarchy*, Rome, 1877, p. 37.

2 *The Question of Anglican Ordinations Discussed*, London, 1873.

3 From a *Letter of Mgr. Francis Genetti to Mgr. Casoni, Assessor of the S. Office*, in the Archives of said Congregation.

4 It is noteworthy that those who maintain that the origin of the custom according to which Anglican clergyman were reordained after being admitted to the Catholic Church, dates from a supposed decree of the Holy Office of 1704, did not perceive that the text of that decree itself, as published by them, confutes their assertion. In the text which *Gasparri* gives us (*De la valeur des Ordinations Anglicanes*, Paris, 1895, pp. 16-18) under the title "Here is the entire text of the Decree," we read: "*It has always been the constant custom in England* that, if any of the heretical ministers

the Pontiff refers when, in his Bull, he says: "The authority of Julius III and of Paul IV, which we have quoted, *clearly shows the origin of that practice* which has been observed without interruption for more than three centuries, namely, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the *numerous cases* of unconditional re-ordination according to the Catholic rite *even* in Rome."[1]

XX

But if the year 1704 does not mark the beginning of the above mentioned practice, it certainly marks the beginning of a new series of pontifical documents in which the practice of the Holy See is solemnly confirmed and declared obligatory.

In that year the Sacred Congregation of the Holy Office was questioned as to the validity of the Orders received by a certain John Clement Gordon, Protestant Bishop of Glasgow, in Scotland, who, having been converted to the Catholic Church, desired to embrace the ecclesiastical state. It must be remembered that Gordon had been promoted to Orders, not according to the Edwardine *Ordinal* as it was in 1550, and as it was examined by Julius III and by Paul IV, but according to the Edwardine *Ordinal* in its modified form of 1662.[2] From the *authentic Acts* of said Congregation it appears that

return to the bosom of the Church, he is to be considered a *secular*. Hence, if he be married, let him remain in that condition; if he be unmarried and desire to enter the ecclesiastical state, *let him be ordained according to the manner of other Catholics*, or, if he prefer, let him take a wife."

1 "Auctoritates, quas excitavimus Iulii III et Pauli IV, *aperte ostendunt initia eius disciplinae* quae tenore constanti, iam tribus amplius saeculis, custodita est, ut ordinationes, ritu Eduardino, haberentur infectae et nullae; cui disciplinae amplissime suffragantur *testimonia multa* earumdem ordinationum, quae in hoc *etiam* Urbe, saepius absoluteque iteratae sunt ritu catholico."

2 Of this modification we have already spoken. See paragraph VIII.

the above question had been proposed to the Consultors March 10, 1704. Two weeks afterwards the examiners gave their answer: "That the said John Clement Gordon should be *ordained ex integro.* On March 26th following," the Cardinals decreed that the enclosed writings be transmitted by the same Cardinals."[1] What was the tenor of the *inclosed writings* will be manifest from the Decree which we give in full. It appears, futhermore, that the question was thoroughly discussed and studied during consecutive sessions which lasted *thirty-six* days, in which both the Consultors and the Cardinal Inquisitors General took part. The *genuine* text of this Decree, now published in its entirety for the first time, is as follows:

"Thursday, April 17, 1704, in the usual Congregation of the Holy Roman and Universal Inquisition held in the Palace of St. Peter, in the presence of the Most Holy Lord Clement XI Pope.

"The petition of John Clement Gordon, an Anglican Bishop, converted to the Catholic faith, having been brought before us, and certain writings and opinions collected from other sources referring to a similar case (concerning which case, however, no final decision had been arrived at or given), in which petition he asked, with the concurrence of the Consultors, that—although he had obtained episcopal consecration from Bishops of the Anglican Sect, and according to the customary rite of the pseudo-Bishops—the faculty be granted him to receive priesthood according to the Catholic rite, since his consecration to the episcopacy was null, both on account of the defect of the legitimate succession of Bishops in England and Scotland who consecrated him, and also on account of other reasons which render such consecration void.

"His Holiness, having received the opinions of the Cardinals, decreed that John Clement Gordon be ordained *ex*

1 "Emi dixerunt quod inclusae scripturae mittantur per manus eorumdem Emorum."

integro and absolutely to all Orders and in particular to the priesthood, and that in case he had not been confirmed, he should first receive the Sacrament of Confirmation."[1]

Here we have not simply a decree of the Holy Office, afterwards confirmed by the Supreme Pontiff, as some engaged in the late controversy would have it,[2] but we have in truth a decree emanating from the Pontiff himself—*SSmus decrevit.*

The *scripturae et iura alias collecta pro simili casu* to which allusion is made in the document, are the opinions and acts of the same Congregation in a case proposed to it July 24, 1684, by the Bishop of Fano, Nuncio Apostolic in Paris. The case had reference to "A young man, a Calvanist, having gone from France to England, was, according to the custom of that sect, ordained deacon, and afterwards priest, by the pseudo-Bishop of London. The young man having returned to France, and embraced the Catholic religion, wished to marry." The question proposed was whether the Orders received by him were valid, and for that reason constituted an impediment to matrimony.

Concerning this case the Holy Father writes thus in his

1 "Feria V diei 17 Aprilis, 1704, in solita Congregatione S. R. et Universalis Inquisitionis habita in Palatio S. Petri, coram SSmo. Dno. Nro. Clemente Papa XI.

"Delata instantia Ioannis Clementis Gordon Episcopi anglicani, ad Catholicam fidem conversi, et quibusdam scripturis seu iuribus alias collectis pro simili casu, quamvis olim non fuerit decisus, vel saltem hac de re nihil fuerit decretum, cum Voto DD. Consultorum, qua petebat, ut non obstante consecratione Episcopali obtenta ab Episcopis Sectae Anglicanae, et ritu solito illius pseudo-episcoporum sibi concederetur facultas transeundi ad ordinem Presbyteratus ritu Catholico suscipiendum, cum sua consecratio ad Episcopatum nulla sit, tum propter deficientiam legitimae successionis Episcoporum in Anglia et Scotia, qui illum consecraverunt, tum propter alia motiva, quibus nulla redditur dicta illius consecratio.

"SSmus auditis votis Emorum Cardinalium, decrevit quod Ioannes Clemens Gordon, ex integro et absolute ordinetur ad omnes ordines et praecipue presbyteratus, et quatenus non fuerit confirmatus, prius Sacramentum Confirmationis suscipiat."

2 *GASPARRI, Ibid.* page 16.

Bull: After a searching investigation,[1] the several Consultors gave their answers—or, as they call it, their *vota*—in writing, and the remaining examiners unanimously agreed with their conclusion, pronouncing *for the invalidity of the Ordination*;[2] nevertheless, *for reasons of opportuneness*, the Cardinals deemed it well to answer by a *Dilata*, (viz: not to formulate the conclusion at the moment).[3] If, therefore, in this case there was no final decision, it was not because the Cardinals, Judges in the "Suprema," doubted the justice of the resolution given by the Consultors, but for a reason wholly founded on external circumstances. The *Acta* of that time and especially the *Answer* of the Cardinal, who was the *Relator*, vouch for this.[4]

From the circumstance that *the same Acts were repeatedly followed out and examined*,[5] we may safely judge upon what motives the Decree of Clement XI was based. And we must here insist that the legend concerning the consecration of

1 At that time also a special commission had been appointed. Mgr. Genetti, who was a member of it, writes as follows to the Holy Office: April 15, 1704: "The question being of very great importance, and one of those which frequently come up for practical discussion, various meetings were held at which Mgr. Leyborn presided, and which seven or eight of the most learned theologians of the clergy of England attended; among them was Mr. Gifford, afterwards Bishop and Vicar Apostolic, Mr. Bettan, at present preceptor of the King of England, and other doctors of the Sorbonne and of Douai, all of them very learned men."

2 The literal text of the resolution of the Consultors reads as follows: "Feria II die 13 Augusti, 1685. DD. CC. mature discusso Dubio unanimi voto responderunt *pro invaliditate praedictae ordinationis*. An autem expediat ad hanc declarationem in praesenti casu devenire EE. PP. oraculo reliquerunt.

3 Post accuratam rei investigationem, Consultores non pauci responsa sua, quae appellant vota, descripto ediderunt, ceterique cum eis in unam conspirarunt sententiam *pro invaliditate ordinationis:* tantum quidem, *ratione habita opportunitatis*; placuit Cardinalibus respondere, *Dilata*.

4 In 1684 and 1685 England was much agitated over the religious question, and the Cardinals, agreeing with the *Relator*, prudently decided to abstain at the time from an act which might have embarrassed King James II, who was then trying to restore to its former condition the Catholic religion within his kingdom.

5 *Eadem acta repetita et ponderata sunt.*

Parker[1] played no part whatever in determining the action of the Pontiff. In fact, it is repeatedly asserted in the records of 1684, 1686 and 1704, that "in a matter so grave, it would be impossible to base a resolution of such consequence on a fact contradicted by Catholics and Protestants;" that "a just decision should not be arrived at by accepting a statement concerning Parker, which depended on a much-entangled story; . . . but that it should rest safely on the defect of intention, and of the words used by the Anglican heretics in the Order of the priesthood;" that "the principal subject of the discussion was *the examination of the Edwardine form*, which was in force for more than one hundred years, and of the same form, somewhat changed under Charles II in 1662;" that this examination was made with due regard to the forms of the Orientals, and that for this reason "the formulas of the orations of the Armenians, of the Maronites, of the Syrians, of the Jacobites and of the Nestorians, both Catholic and heretics, were then translated and studied;" that particularly in 1704, "by two or three *answers* it was again *demonstrated* that those ordinations were null, *especially* on account of the insufficiency of the form." Whence, it appears, as the Holy Father justly remarks, that, although this Anglican Bishop Gordon in his *Pro-memoria*[2] enumerates, among the reasons for the nullity of his consecration, the legend of Parker, nevertheless, *in the giving of the decision this reason was altogether set aside, as documents of incontestable authority prove*, NOR WAS ANY WEIGHT WHATEVER ATTACHED TO ANY OTHER REASON THAN THAT OF THE DEFECT OF FORM AND

1 See Paragraph IX.

2 The text of this *Pro-memoria* is the same as that which is given erroneously by *MGR. GASPARRI* (op. cit. pp, 16–18) as the genuine text of the Pontifical *Decree* of April 17, 1704! Relying upon this false supposition, he writes; "Parmi les raisons invoquées en faveur de la nullité dans le *décret* (sic) du 17 Avril, 1704, la *principale* est la fameuse histoire de *'Nag's Head.'* racontée même avec des variantes et d'autres erreurs manifestes . . . Or cette légende, aujourd'hui abandonée, *enlève toute autorité à la décision* (?!) *ou au moins la rend douteuse.*" The same error, with the same deductions has been repeated time and again in the *Revue Anglo-Romaine* and by three other French writers.

INTENTION.[1] And if in the exposition of the case, as given in the genuine text of the Decree, express mention is made of the defect *of the legimitate succession of Bishops*, that defect has reference to the invalidity of the form; for precisely on this account was there a defect of Bishops and consequently also of episcopal succession, as Paul IV had already decided,[2] and as was explicity stated in the "Relation" which preceded the Decree.

From the same *Acta*, concerning the two cases examined by the Holy Office in 1684–1686 and in 1704,[3] it is likewise apparent that if the question of the handing of the instruments (*traditio instrumentorum*) was touched upon, which does not take place in the Anglican *Ordinal*, it was done not to prove an essential defect, but only to show "that if this was wanting, the determination of the words used in the form was absolutely wanting, and that the designation of the *power* which was to be conferred was wanting also." For the rest, is there any serious theologian who does not know that the Congregation of the Holy Office,[4] even at that time, did not consider this defect as a positive argument of nullity, and, therefore, as the Holy Father says in his Bull: "that in such a case, according to the established custom, the Bishop was simply directed to repeat the Ordination *conditionally*."[5]

Lastly, it must be observed that, although the Decree of Clement XI had reference to the particular case of Gordon, nevertheless it was published, not as though it applied exclusively to this case, but rather because of its general applica-

1 *In sententia ferenda omnino seposita est ea causa ut documenta produnt integrae fidei*, NEQUE ALIA RATIO EST REPUTATA NISI DEFECTUS FORMAE ET INTENTIONIS.

2 See Paragraph XVI.

3 The same may be said of the *Acta* in the six subsequent cases examined by the S. Congregation down to the case of 1874, proposed by the Archbishop of Westminster.

4 Cf. Arch. S. O. *De Ordinibus sacris* from 1603 to 1699.

5 "Tunc praescriptum de more erat ut ordinatio *sub conditione* instauretur.

tion as demonstrating that there existed in the case a *defect of form*, a reason which is equally applicable to all the Ordinations performed by the same rite. In one of the ancient documents of the Holy Office this is expressly noted: "The Supreme Pontiff pronounced judgment *directly* concerning the fact in a special case proposed to him, but *indirectly* concerning the general law of the invalidity of the Anglican Orders."[1] In conformity with this interpretation and authenticating it by its later *Acta*, the Sacred Congregation has constantly answered, in every similar case brought before it, by referring to the terms and application of the Decree of Clement XI.

The practice, therefore, of ordaining *from the beginning* and unconditionally[2] those who had been ordained according to the Anglican rite, has been constantly followed in the Church from 1555 to 1704, and from that time down to our day—that is, for about three centuries and a half. The thirty-four Pontiffs who have, during this time, occupied the See of Peter, could not have been, and were not, ignorant of the existence of this practice, and they not only tolerated it, but they formally approved and sanctioned it. From this may be deduced the following weighty theological argument as expressed by the Holy Father in his Bull: Since it has ever been a constant and established rule in the Church to deem it a sacrilege to repeat the Sacrament of Orders, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but it approved and sanctioned the same as often as any particular case arose which called for its judicial decision in the matter."

Such is the *extrinsic* argument against the validity of the Anglican Ordinations. But this, as we have already noted

1 "Summus Pontifex pronuntiavit iudicium *directe* quidem de facto in casu speciali proposito, *indirecte* vero de iure generali invaliditatis Ordinum Anglicanorum."

2 *Ex integro* et absolute.

in our answer to Lord Halifax, is neither the only nor the principal argument on which Leo XIII has founded his decision. There is another argument, which is *intrinsic.*

(*To be continued.*)

THE CHAPTER "DE FIDE CATHOLICA" IN THE THIRD PLENARY COUNCIL OF BALTIMORE.

Acta et Decreta. Tit. I, cap. unicum, pp. 4–7.

I.

TO the practical American mind it may appear strange—or at least superfluous—that the disciplinary code which governs the Church of the United States should be introduced by a treatise, however succint, on the subject of the "Catholic Faith."

The essential utility of the tract lies in this, that it embodies a clear definition of the foundation upon which rests, not only the spirit of the ecclesiastical legislation, but also the authority which claims loyal obedience to all its enactments. For a like reason, the Code of Justinian, as well as the different collections of Decretals made by Gregory IX, Boniface VIII, and Clement V, begin their acts with a chapter *De summa Trinitate et Fide Catholica.* It is from the unequivocal acceptance of the principle that God reveals Himself to man through the Church, and that the Divine Spirit promised by Christ for its guidance is manifest not only in the preservation of pure doctrine, but in the choice of means by which the Christian community is governed, it is without doubt from the complete recognition of this principle that the wondrous vitality of the Church derives its

efficacy. This efficacy is shown in the perfect uniformity of doctrine and policy, the ready obedience, the unflagging courage and the heroic self-abnegation which characterize Catholic organization and work, qualities which act like the salt of the sea for the preservation of life despite the numerous noxious influences from without and within.

Every American Catholic who claims recognition from the Church and participation as such in her spiritual benefits, accepts her as the sole, direct and legitimate exponent (sive solemni judicio, sive ordinario et universali magisterio) of divine revelation. He accepts, therefore, all the fundamental teachings of the Church regarding the Creation, the Fall, Redemption and the economy of Revelation, written and unwritten, the necessity of infallible Faith and its superior claim to fallible reason. He recognizes in the Church itself the only historical institution which verifies the formal declaration of Christ that He would found a tribunal on earth which should take His place, visibly, for carrying on the work of Redemption, by communicating His teachings and graces to future generations, through an ever-living evangelization and just interpretation.

Accordingly, the consistent Catholic professes his adherence, inwardly and externally, to the exposition of the *divine teaching* and the direction of *religious discipline* as it comes from the lips of the Supreme Pontiff, the legitimate successor of the Prince of the Apostles, to whom the safe-guarding of faith and morals was committed by Christ, in the most emphatic manner, until the end of time. And since faith and morals can be safe-guarded only by the proper exercise of discipline, it follows that with the consent to doctrine and justice we must join a loyal obedience to whatever the Chief Pastor commands or wills, either directly expressed or made known through the official organs of the hierarchical order. Nor is this loyalty limited to the fulfillment of positive and expressed commands and directions from the authority of the Holy See, or the Ordinary, so far as he represents that authority. The Chief of the Church possesses, even as did the Chief of the Apostles, special prerogatives of light and

power, which give to his enactments an exceptional wisdom and weight. Hence the Fathers of the Council make a distinct profession of their adherence to the mind of the Pontiff who presently *governs* the Church. They formally and emphatically repudiate the several errors in doctrine and morals which the Supreme Pontiff has branded in his Encyclical Letters as notable dangers to the Christian faith and life of our days—such as the errors of socialism, of supreme civil dominion, of divorce, and the like.

II.

Among the last-mentioned errors there are some which have made their disturbing influence felt within the Church, in constantly-varying forms, ever since Christianity put in force its methods for their extermination. Conquered in one shape they hid for a time—the times of open persecution against the Church—to reappear under a different guise whenever the sign of Christ showed itself triumphant, and its followers seemed to prosper. These errors are aptly characterized by the Fathers of the previous (the Second) Plenary Council as *errores serpentes*, creeping errors which, serpent-like, insinuate themselves in the minds of the unwary, and alienate them from the true faith and the law of obedience to divinely-constituted authority. The Council sets down these dangers in their several forms. There are, first of all, the efforts of sectarianism to allure the poor by the offer of material aid or preferment, and the rich by the attractions of social recognition and position. There are the men within the fold, who, hiding their restlessness and ambition under the pretext of zeal and piety, go about to gather followers, sowing party spirit and creating dissensions. There are those, who, seeking to avoid the severity of the Gospel Law which imposes self-abnegation and toil, would fain accommodate the precepts of God to the demands of animal nature; and to justify their own weakness, they pretend that it is in conformity with the decrees of Providence—"voluptatum amatores magis quam Dei; habentes speciem quidem pietatis,

virtutem autem ejus abnegantes. Et hos devita." And in proportion as the worship of the senses and the indulgence of human weakness corrupts the intellect, wisdom departs from the souls of those who come under the influence of false teachers, and they gradually lose all sense of personal responsibility. Hence arise the manifold intellectual schemes intended to serve as substitutes for the religion of Christ. Men cultivate not only indifferentism, which leads them to infidelity, but they give themselves to the vagaries of transcendentalism or of pantheism, speculations which feed their vanity, for they engage the mind by opening up an endless labyrinth of hypotheses without ever admitting a serious conclusion. Others again, feeling the void in their hearts and convinced of the immortal nature of the life within them, turn for a solution of the riddle to the deceptive practices of magnetism, or search for a response to their need in the dangerous hallucinations of spiritism.

To all these forms of error the Fathers of the Second Plenary Council[1] pointed in explicit words, bidding pastors to watch, and not only to warn the faithful against them, but to supply the saving answers which Revelation and Christ's Redemption have given to us in the Catholic Church.

That was twenty years ago. Since then, even before the succeeding Third Council, the serpent had begun to shed its vari-colored skin. Sectarianism, daily losing more and more of its positive character, has given way to indifferentism among the intelligent masses. This is outside of the Church. Within it, by a similar process, a considerable section of nominal Catholics has been and is losing that strong, positive faith which rests upon the essential basis of dogma, and for which the Irish people, who make up the bulk of our Catholic nationality, of all others have been so remarkable in the past. Where this weakening of a positive religious basis has challenged criticism, there attempts have been made to justifiy it by two pretences—the progress of intellectual cul-

1 Tit. I, n. 25-41.

ture, which is antagonistic to blind faith and dogma; and—the love of freedom, which is the paramount virtue of the American people.

Both causes have, as has just been said, exerted their strong influence outside and within the Catholic Church to lessen respect for positive or dogmatic faith; and the two streams, of Protestantism and indifferent Catholicism, have gradually converged until they have met in *American religious liberalism.*

III.

Religious liberalism of the national type is the enemy which confronts the Church in America, as it has confronted and harassed the Church within the last century in Jansenism, Gallicanism, Febronianism and Josephinism. These were in reality Protestant onslaughts under the mask of Catholic orthodoxy, appealing to the State against ecclesiastical autocracy. By their side another form of liberalism was doing battle against the Church. It was the rationalizing element in the hierarchy, which, with men like Dr. Trautson, Archbishop of Vienna, began its destructive work by inveighing against the scholastic method in our theological seminaries, and by advocating the substitution in its place of the "new science." A third enemy which entered the field to undermine the positive teaching of the Church was the liberal Catholicism represented by the gifted De Lamennais. He had, indeed, no sympathy with Protestantism or any of its doctrinal forms; he realized the danger arising from the false progress of the rationalizing school; yet he aided both in their destructive work, and his captious zeal was capable, for a time at least, to lead astray some of the noblest minds of France. His ideal was not the freedom that sets aside dogma only to give place to private judgment, nor that freedom which advocates the unlimited right of philosophical speculation; he wanted freedom simply from traditional methods, freedom from "ultramontane" control, a "free church in a free state," and separation of both in principle as well as in fact. Deluded De Lamennais! his

end—despair of the power of truth to do him justice, and unshriven infidelity, prove the sad efficacy of the cause which he for years so ardently defended. His impress has remained in the schools of France perhaps to this day, at least we all know how much of it leavened the views of otherwise great men like Montelambert, de Broglie, de Falloux and Dupanloup, not to speak of the contagion it spread into Belgium, on the one side, and Italy (Ventura, Gioberti, etc.) on the other.

A like triple cord of religious liberalism is visibly, though gradually, winding itself about the Church in America. Zealots of the most opposite aims aid each other unwittingly in humiliating the Spouse of Christ and tying her to the yoke of State worship. It is an idle task to prophesy to the children who pipe and dance, but the student of history may perchance recognize the symptoms of an old disease stealing upon us—an intermittent fever, the spells of unrest and the sure decay, albeit the hectic flush, the large, moist eye, and the hopeful promises of strength when the warmth of the spring returns, make the body seem for the moment fair.

Or are there no such symptoms in our Catholic public life? Is there no danger that the needless flaunting of the American flag in our schools and even sanctuaries may beget a false nationalism at the expense of respect for religion? Can we indeed become true and loyal to our Government more by honoring the images of George and Martha Washington than by inculcating respect for Christ and His holy Mother? Who has the right to put this thraldom on our sacred convictions, or to persuade us that it need be? It has been said that Catholic soldiers fought with marked valor in the war for American Independence; that our priests and religious won glorious victory in aiding the wounded and dying. They were Irish, they were French, they were German, and their readiness to defend the glory of their adopted flag had not been drilled into them by demands to make sacrifice of their religious usages.

There is, if we mistake not, an effort being made of nationalizing the Church by robbing its children of the

Catholic feeling and the *Catholic* instinct, which qualities have never been a detriment to the development of most ardent patriotism and civic loyalty.

A second symptom of false liberalism is found in the impatience with which we look upon the tried ways of attaining *true* knowledge. Science, which pits its hypotheses against facts of faith, and challenges proofs from the Church, where it is bound rather to give them in support of its assumptions, has such a potent charm for the inquisitive mind of our weakly erudite generation that we fancy wisdom can but be found in laboratories, and that a well-equipped department of physical science is of far greater importance than the discipline of the mind, which weighs reasons and searches for causes. The subject has many branches, but this is not the place to dwell on details.

A third symptom of liberalism is recognizable in the growth everywhere of disrespect for authority, both in matters of doctrine and discipline. Perhaps one of the most noteworthy features in connection with this fact is the attitude, in many cases, of those who represent authority. The leaders constituted by God possess an independent right which, if conscientiously and prudently used, can operate only for the good of their charge; yet leaders in the Church are found appealing to the masses and the popular prejudices of those who are supposed to need correction and direction. Whatever view we may take of the principle of a government by the people, it must still be maintained that all authority comes from God; and this *a fortiori* in the Church, where the form of authority, once identified with its elected representative, is in no wise dependent on the will or favor of its subjects. It is this constant appeal to the judgment of the American people which, however flattering to our national self-love, is at the same time wholly inconsistent with the divine plan of governing the Church; it is such appeals without necessity which in reality weaken the basis of authority.

The fourth and final signal of danger to all true religion is the freedom with which we allow ourselves occasionally to

identify Protestantism, such as it is, with the only true religion of Christ.

No intelligent Catholic can misunderstand the charity which helps the non-Catholic, of whatever faith he may be, in his temporal needs; none can justly find fault with the attempts made by Catholic missionaries to enlighten Protestants regarding the true faith and approved practice of the Catholic Church. But when we withdraw the barriers of doctrinal difference, make common cause in sacred things under the plea of being broad-minded and liberal, we are sowing cockle in our own field. Truth is as hard as death. It will not be minimized; it will not accommodate itself to the tastes and prejudices of men; it stands to demand any sacrifice from its adherents rather than to permit the yielding of an iota—and this without any diminution of charity.

Such are the forms in which error lays itself round about us, finds entrance into our schools, assemblies, churches, literature, all tinged and dyed with the notions of liberty and independence and the novelty of unequalled progress. Though it is natural that we should glory in our prosperity, it must not be forgotten that temporal prosperity is the least congenial atmosphere for the growth of a sturdy faith.

Ὁ. ΘΑΡΣΕΥΣ.

THE EUCHARISTIC MOVEMENT.

THE last Eucharistic Congress at Washington was a most satisfactory manifestation of that solid, well-grounded piety which belongs to every good priest. If we remember that the movement was formally inaugurated in this country but a few years since, and that, for a considerable time of its existence, it was confined largely to the Western districts, we must admit that the convention at Washington was a wholly unexpected success both in point of numbers and in enthusiasm. That the leaders of this movement may look for much greater results in the near future is a fact borne out by many considerations, and, among these, the following particularly striking ones are worthy of note.

The devotion is constitutionally Catholic—truly universal. The Blessed Sacrament is the actualization, the concrete manifestation, so to speak, of the fundamental facts and beliefs which compose Catholicism. Everything connected with it is essential, belongs to the whole Church, and is restricted in no way by any patronage except that of the universal Church itself. In this fact lies a chief source of the new movement's attraction, the secret of its working power, not only for the secular clergy, but, as it seems to me, in hardly a lesser degree for the Religious Orders.

The secular clergy, that is to say, the clerical body, which in origin and scope is the universal ministry, may be regarded as the divinely-appointed organization through which the ordinary work of God in the body Catholic is done. This priesthood owes its existence to the general needs of the universal Church. It has not sprung from particular crises—does not owe its birth to the exigencies of a special epoch, or to the sudden needs for heroic action on the part of the army of God in certain divisions of the battle line. Its existence is necessarily co-equal with the existence of the Church. Times and places may produce special societies to meet their special requirements, but, intrinsically, these needs—and consequently the societies they engender—are ephemeral. The Catholic Church has witnessed the passing

away of organizations without number. I need only mention the Knights Templar and Hospitallers of St. John to recall at the same moment a host of others. When a society has endured beyond the circumstances that have produced it, one of two things has followed: its gradual decay, or its adoption, consciously or unconsciously, of new purposes. Not so with the secular clergy.[1]

Like the Church itself, its methods, training, and all its outward apparel are ever changing, but its essential work—the ministry of the living Word to the faithful under the direct authority of the chief shepherd of each fold, the bishop—is as permanent as the Hierarchy, of which it is a part. Now the very centre of priestly ministry is the Blessed Sacrament; for, (*a*) It is the Christian sacrifice; without sacrifice in the Church men might be appointed by God, preachers and agents for the forgiveness of sins, but not priests; and, (*b*) The priest's substantial mission is to administer spiritual nourishment to the faithful, of which nourishment the Bread of Life, the Real Presence, is the chief ingredient. Hence, the fascination which the Holy Eucharist must needs have for that universal body of the clergy, who are not priests for specified and restricted aims, such as making war upon a particular evil tendency of the age, or of all ages, not to exemplify one or another special practice, such as mortification, or prayer, or preaching, nor to carry out a single purpose of Christian charity, like the care of the sick, education of youth, etc., but who are priests

1 Fr. Olier, founder of the Congregation of St. Sulpice, would say of this body: "They are set in the Church to be models of sanctity to all conditions of men; consequently they ought to possess the graces and the virtues of all other states; religious as well as laics ought to see in them all that is necessary to their own perfection. If priests who are detached from the world are said to live like religious, it is only a sign of the corruption of the age; for it ought rather to be said in the language of the saints, that religious lead the life of priests, seeing that priests are bound to live in such wise, and religious are bound to imitate the holiness of priests, to follow their steps, and sanctify themselves by following those rules of perfection which were originally given for the clergy."—Life of M. Olier, by E. H. Thompson, p. 310.

altogether, it may be said, for the service of the Blessed Sacrament. No wonder, then, that a movement whose object is to emphasize the ministry and worship of this Sacred Institution, is taken hold of by them with a certain eagerness, apparently as if by instinct, and without effort or strain. Hence the unostentatious way in which the devotion diffuses itself; it needs only to be known to find everywhere willing disciples, glad to unite with others in giving formal and organized expression to the hitherto unspoken inclinations of their hearts.

On the same basis, that is, its constitutional catholicism, the devotion appeals to the members of Religious Orders; to all it is a ready and love-begetting bond of unity. A few observations will show the fitness of such a bond. The fecundity of the Church in begetting and developing organizations suited to the different wants and circumstances of her flock is marvellous. Throughout the ages there never was an opposing force without, nor a threatened corruption or disintegration within, that she did not overcome or coerce, by means of some newly-created instrument of defence. Her giant creation, the Monastic Institution, stood between her and the barbarians; not to speak of the earlier Orders to whom we owe the evangelization of Europe. The Franciscans and the Dominicans put a new and higher spirit into the common-folk of their time, and staved off heresy; the Carmelites were a living rebuke to the worldliness of a loose age; the Jesuits opposed growing disregard of Papal authority by a special vow of never-swerving loyalty to it. A catalogue of the various institutions and communities and the purpose of each, would fill a volume. Each foundation naturally pushed all its effort along the line of its main object; and, therefore, did this object determine and shape its spiritual life, its devotions, its penances, its exercises, etc. The success that each met with in working out the special purpose of its institution led each to lay special stress on the importance and utility of some distinct means to the common end. Thence arose a certain holy rivalry, if one may say it, of devotions. Each community, while admitting the usefulness of other

practices, found reason to emphasize the special value of its own. There resulted on the part of each an earnest effort to make others acquainted with the efficacy of the devotion which each primarily practiced; the faithful were urged to take up with it, and various laudable motives were wont to be brought forward, to induce them to adopt the practice. This procedure, commendable in itself, was, at times, attended by certain unintended drawbacks: (*a*) a devotion was apt to be thrown out of its proper perspective. There was a danger of conferring upon it an exaggerated worth, so to speak, an *ex opere operato* power. (*b*) The authorized ordinary system of the Church's administration ran the risk of being, and at times was, hampered or interfered with, by over-insistence upon the value of this or that special practice. It has happened that a particular exercise would appeal to certain of the faithful in such fashion as to lessen their veneration for the more general and ordinary usages of the Church; and cause them to look up to the custodians of that favored devotion as *par excellence* blessed and authorized of Heaven. From this conviction the step to a lower estimate of what all Catholics possessed, and of the ministry which dispensed these more general graces, was a natural one. Parish attachment would be noticeably lessened, and parish interests suffered. From this spirit there arose danger of occasioning and fostering a certain irritation between different communities and the clergy at large. One party might feel that another was encroaching on its domain, whilst the practices themselves easily took on the complexion of party-badges and affiliations: and so, generally, substantial holiness would not be increased. Now, the Blessed Sacrament has none of these possible disadvantages connected with it. It is entirely open and free; it is hampered by no affiliation; the only rivalry there can be is that of vieing in friendly contest to render greatest service to the one legitimate object of all human love and veneration. Besides, it actually includes a number of the special devotions. The sacred Infancy, the Interior Life, the Holy Face, the Sacred Heart, the Passion—Jesus is surely the essence of

each ; and is not Jesus the essence of the Blessed Sacrament? Not that the new movement does away with these special objects and their homage ; on the contrary, it supposes and safe-guards them, while at the same time it removes completely the danger of exaggeration, for who can exaggerate the actual Jesus? Therefore, this re-enlivening of faith in and worship of the Eucharist appeals to that love of unity truly characteristic of souls consecrated to God ; it supplies a ground upon which all can meet with the full conviction that their one end is God's worship purely—His service cleared of every possible selfish consideration ; not His honor exclusively or pre-eminently *per nos*—by means of a particular *us*—but, *per omnes*, through all. For these reasons it is not surprising that a conception thus thoroughly in unison with the spirit of the universal Church takes fast hold upon all whose life-purpose is the service of God.

Another source of the new movement's power over all religious minds, comes from the fact that the devotion simply emphasizes what is old and approved ; there is nothing new or untried in it. Its theology is clearly defined, thoroughly canvassed and well understood. There are no novel ideas to be exploited, no familiar positions to be indicated, nor strange usages to be introduced. The Mass, as essence of Catholic worship, the Holy Communion and Real Presence, those most excellent means of grace—these are insisted upon, in the fashion the Church has always insisted upon them, as the most characteristic and important components of our religion. The deadening effects of routine are impeded, our ordinary Christian duties are thrown into appropriate relief, and new motives supplied to invigorate our appreciation of them. That a revival of such results is not, perchance, untimely may be illustrated by an incident. An American priest had said Mass at a church in one of the suburbs of Paris on a Sunday, not many years since ; afterwards he waited to hear the parish Mass. What struck him painfully whilst assisting at this principal service of the day, was the small attendance, above all, of men. The service ended, the Curé of the church came to him, and, after some general re-

marks, endeavored to enlist his sympathy and aid in the propagation of some new devout practice originated by himself. The stranger told him that he was already identified with a devotional movement, the success of which he had much at heart. "Ah," said the Curé, "that is good; we will help one another; you will assist in the establishment of my work, and I will interest myself in yours. Pray, what is it?" "My hands are full," was the placid rejoinder of the American priest, "to get my people to hear Mass on Sunday." One thing we may be absolutely certain of is, that emphasizing the Blessed Sacrament as the foremost object of our homage will not allow souls to overlook the pressing obligations of Catholic living; on the contrary such emphasis enjoins these duties as of supreme moment.

The incident just narrated recalls still a further motive, which, were others lacking, would, of itself, urge every priest charged with the care of souls to the propagation of the devotion. Our work is mainly among the masses of the people, the multitudes upon whom Jesus had mercy. Christ in the Blessed Sacrament is just as much interested in them *now* as long ago during His earthly ministry. The thing is to get the multitudes interested in Him; and no more welcome or more effective medium of accomplishing this object can be found than the Holy Eucharist. The renewal of Christian life, not only among women, but—and especially—among men, is quick and effective wherever this devotion is urged. The reason is plain; other devotions do not necessarily exclude the state of sin; in fact it is not unheard of for ignorant people, now and then, to attach a sort of superstition to certain devotional practices out of the common. They make use of them, occasionally, as a sort of palliative for sin; a charm whose virtue is to ward off sudden overtaking in evil courses, which these poor wretches are loth to leave. Sad to say, injudicious and exaggerated expressions on the part of a preacher may give a false approbation to beliefs of the kind. A case in point is the following: A missioner, anxious to illustrate the helpful effects of venerating the Mother of God by means of a certain scapular, told

the following story: An out-and-out wrong-doer, utterly depraved, determined upon suicide. He jumped into a river; strange to say he found it impossible to sink. At first bewildered by the weird phenomenon, ere long he remembers that there is about his neck the identical scapular of the Blessed Virgin, of which the preacher had been speaking. Determined upon death, the outcast tore it from his neck, flung it away, and sank to die.

Did some of the more uncultivated listeners conclude that a *certain quantity* of sin might be committed with impunity, *provided* they had upon their person such a scapular—and were they altogether to blame?

A misconception of this nature in regard to the Blessed Sacrament is impossible. A foremost factor in rendering it due honor is frequent Communion; where this is practiced, the state of sin is utterly impossible; frequent Communion and the state of sin are opposite poles of the spiritual life.

And as the Eucharist thus efficaciously kills off sin among the people, in like manner it lends itself to encourage and strengthen every good work. The devotion is strikingly pliant; it is everywhere in proper place and harmony with the usual organizations of a parish; rather, it can be made the inspiration of these various organizations. Indeed, already Holy Communion holds, as a general thing, the foremost place among the duties of members of distinctly Catholic associations, and the explicit profession of special homage to the Eucharist need add comparatively little to the accustomed practices of the various societies. In what way this amalgamation may best be accomplished experience alone will demonstrate; and the conferences of the annual Congress can give to tested results the promulgation necessary to secure their universal adoption. Meanwhile, a method suggests itself which may prove a practical help to some of our parish clergy. The essential lines of the method might be laid out as follows:

I. A general parish Institute, involving three Circles or Grades of membership.

II. The requirements of the different grades might approximate these regulations: (*a*) For First Grade: Communion at Christmas and Easter; care in hearing Mass devoutly on Sundays and Holidays; marked respect for the Church [1] and the name of Jesus; attendance at the general Monthly Meeting. (*b*) For the Second Grade: Members of all parish societies and others who receive Communion four times a year; recite daily the prayer of Reparation;[2] visit a church occasionally when not otherwise obliged to do so; and attend the monthly meeting. (*c*) For the Third Grade: Monthly or more frequent Communion; daily recitation of the prayer of Reparation; at least a weekly visit of a quarter of an hour to the Blessed Sacrament; attendance at the monthly meeting.

III. The monthly meeting urged above should be made of more than ordinary interest to the whole parish. I would suggest: 1. That each parish society attend as a corporation, care being taken that room be reserved in the church for non-members present. 2. The exercises need not exceed an hour or an hour and a quarter in duration, and might be thus patterned: (*a*) The prayer of Reparation, read by the priest and repeated by the people, followed by a congregational hymn. (*b*) The priest could present a brief summary of each society's work during the month past; tactful remarks would keep up the live societies and help weaker ones to renewed

1 In many localities the touching custom prevails of saluting Jesus in passing before a church; women incline the head, and men raise their hats.

2 The form of this prayer could be determined by the association, or a prayer already used might be adopted. For example, the brief but comprehensive form, added to the usual prayers after Mass, or repeated after Benediction, while the Sacrament remains exposed:

"Blessed be God. Blessed be His Holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be Jesus in the most Holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary Virgin and Mother.
Blessed be God in His angels and in His saints."

efforts; and the community would be kept constantly informed of the good works carried on in their midst,[1] an information certain to result in the increased membership of the societies. (*c*) A few minutes' silent adoration of Jesus in the Most Blessed Sacrament; an appropriate congregational hymn (for example, "Come, Holy Ghost"); and then a twenty minutes' discourse upon some topic related to the Eucharist. (*d*) Benediction and Thanksgiving, "Thee, Sovereign God," by the entire congregation.

IV. The collection at the monthly meeting should be devoted to Sanctuary purposes, and a percentage might be laid aside for the use of the local Tabernacle Society.

As remarked, this plan is a suggestion and nothing more; it is intended only to practically illustrate how easily special and organized devotion to the Blessed Sacrament works in with the regularly established parish organizations.

I venture to make an additional observation. No one could reasonably assume that glad reception and zealous efforts in behalf of the new movement on the part of the general clergy might in any way derogate from the just exercise of other devotions. God forbid! Our Blessed Mother, the Saints, the Souls in Purgatory—how can one come close to Jesus without drawing nearer to them also; and the nearer we come to Him, the more are we attracted by, feel the need of, and become entirely devoted to all. History teaches the lesson that where the Blessed Sacrament is cherished, there all holy practices thrive. It is something more than a coincidence that at the time when, by a blighting heresy, many Christians denied the Real Presence, they also made the Communion of Saints a point of attack. If the devotion to Jesus in the Tabernacle be fervent, we need not fear that Mary, His Mother, the Saints, His friends, the suffering souls sighing for Him will be less venerated, or forgotten, or neg-

[1] The number of visits made by the St. Vincent de Paul men, the cases attended, etc., might be here mentioned by the priest; also the number of pledges given in connection with the Total Abstinence Union, the state of their benefit funds, etc. The report should be pointed, terse and clear, not exceeding ten, at the outside fifteen, minutes.

lected; nor will any well-founded pious practice be overthrown. On the other hand, if love and service of the Blessed Sacrament continue lukewarm or careless, the subordinate pieties will quickly lose vitality, assume the habiliments of superstition, or entirely disappear. When the Host is fully honored, then do the currents of the spiritual life of the Church flow and throb with the energy of the Divinity Itself. In view of the devout awakening which the Eucharistic movement in our midst betokens, who will say what world-compelling saintliness may not shine out within the Church?

Sis Jesu nostrum gaudium,
Tui es futurus praemium,
Sit nostra in Te gloria,
Per cuncta semper saecula!

JOSEPH V. TRACY.

St. Mary's Seminary,
Baltimore, Md.

THE CUSTODY OF THE TABERNACLE.

A NUMBER of sacrilegious robberies which took place in Rome a short time ago have called forth from the Cardinal Vicar a serious protest against the neglect of parish priests to observe certain precautions by which the Blessed Sacrament is at all times to be safeguarded. (Documentum E. Vicariatu Urbis, Nov. 5, 1896.)

The Cardinal refers to the ancient canons of the Church, which ordain grave penalties against those who fail to observe the prescribed ordinances and exercise becoming watchfulness by which thieves are prevented from laying sacrilegious hand upon the Holy of Holies. "*Statuimus*," says the Fourth Lateran Council (Can. XX, Cap. I), "*ut in*

cunctis ecclesiis. . . . Eucharistia sub fideli custodia, clavibus adhibitis, conservetur; ne possit ad illam temeraria manus extendi, ad aliqua horribilia vel nefaria exercenda. Si vero is, ad quem spectat custodia, eam incaute reliquerit, tribus mensibus ab officio suspendatur, et si per ejus incuriam, aliquid infandum contigerit, gravibus subjaceat ultionibus."

The Decree which ordains suspension of three months from the exercise of the parochial functions against pastors who leave the Blessed Sacrament exposed to the ready possibility of sacrilegious abuse does not affect the members of religious Orders, inasmuch as they are not governed by the same disciplinary code; nor is there, perhaps, so much danger of violence to the tabernacle where a community has the care of a church, as where the parish priest is its isolated guardian. But the Cardinal Vicar recalls to mind the *monitum* of Benedict XIV (De Syn. Dioec. Lib. IX, Cap. XV, n. 4): "Regulares delinquentes contra Decretum Innocentii III, Cap. I *De Custodia* Eucharistiae, non solum a suo superiore regulari, sed etiam ab episcopo, cui tanti sacramenti cura debet potissimum incumbere, corrigi et puniri possunt; sicuti, approbante Innocentio XIII, die 8 Januarii, 1724, rescriptum est a S. C. EE. et RR."

Thus the Bishop of the Diocese is made responsible even in the case of religious who neglect to observe the prescribed cautions.

But the Vicar of Rome does not limit his exhortation to generalities. He distinctly reminds his clergy that the safety of the Blessed Sacrament from attempts of robbery is not the sole object of his caution, but that the ancient spirit of reverence for the dearest treasure of man on earth is the best guarantee of its protection from sacrilegious hands. Accordingly he prescribes "with the full weight of his pastoral authority and with urgent insistence" (*usando di tutta la sua autorità e con massima insistenza*), that the following ordinances be faithfully, and as soon as possible, carried out:

1. That the Key of the Tabernacle be of no less precious metal than silver, or at least heavily plated (*Le chiavi de'*

Sacri Cibori siano di metallo non meno prezioso dell' argento o, almeno, di un metallo bene inargentato).

2. That the lock of the Tabernacle be so constructed as to make it difficult to open it with any other key but that which belongs to it.

3. That this key be not left exposed, but be always kept in a carefully-guarded place in the Sacristy (*in Sagrestia e custodite gelosamente*).

4. That whilst the church is open to the public, the rector or the sacristan, or some other trusty person, should always be at hand to watch over the safety of the Blessed Sacrament.

By these precautions the Cardinal Vicar desires to indicate the responsibility which devolves upon pastors generally with regard to becoming reverence for the Blessed Eucharist. Of late years numerous attempts have been made to rob churches in the United States ; these are due, it may safely be held, not so much to any neglect on the part of pastors, as to the increase of vagrancy and crime amid the unsettled social conditions of our country. Nevertheless, if we consider the awful result of even a slightly culpable neglect in this matter, it must increase the zeal and vigilance of every priest who believes in the real presence of the King of kings in the humble palace intrusted to our care. We guard the honor and safety of our civil rulers by troops, we protect them with our own lives, if need be ; can we venture to do less for the last and highest Judge to whom we shall have to go in the end to vindicate our own honor and eternal safety?

ANALECTA.

E S. CONGREGATIONE PROPAGANDAE FIDEI.

DE FACULTATIBUS QUIBUS GAUDENT PRAEFECTI APOSTOLICI.

P. Bertrando Danzeul, Praef. Apost.

RME PATER.—Supplicem nuper porrexisti huic S. Congni libellum, quo, attenta presbyterorum deficientia, facultatem postulasti confirmandi pro lubito, etiam ultra triennium, in officio Monialium confessarios, nec non deputandi ad huiusmodi munus, pro casuum necessitate, illos missionarios, qui quadragesimum aetatis annum nondum attigerint.

Praeterea facultatem postulasti, quatenus reapse eadem indigeas, sequentes impertiendi benedictiones, videlicet:

A. Benedictionem novae Crucis.

B. Benedictionem Imaginum Jesu Christi Dni Nostri, B. M. Virginis, et aliorum Sanctorum.

C. Ritum benedicendi ac imponendi primarium lapidem pro Ecclesia aedificanda.

D. Ritum benedicendi novam Ecclesiam.

E. Ritum benedicendi novum coemeterium per sacerdotem ab Episcopo delegatum.

F. Ordinem reconciliandi coemeterium violatum.

G. Benedictionem solemniorem novae Crucis.

H. Benedictionem Ostensorii.

I. Benedictionem capsarum pro reliquiis Sanctorum.

J. Benedictionem simplicem novae campanae, quae tamen ad usum Ecclesiae non inserviat.

Itaque precibus tuis benigne annuens haec S. Congregatio facultatem uti supra, quoad Monialium Confessarios, libenter tibi concedit.

Quoad benedictiones hoc Tibi significo, videlicet: Circa illas, quae sub litteris A. B. C. D. E. F. H. continentur, nulla Te indigere extraordinaria facultate pro iisdem licite ac valide impertiendis. Quoad benedictionem simplicem campanarum, formulam invenies in Appendice recentis editionis Ritualis Romani, ubi adest: ad quaestionem "quibusnam campanis benedictio simplex proprie adhibeatur?" responsum fuit: "omnibus campanis, quae ad usum sacrum non inserviunt, et pro his adhibeatur adnexa formula nuperrime approbata."

Tandem pro impertiendis benedictionibus ad litteras G. et I. descriptis, haec Sacra Congregatio debitas Tibi facultates concedit.

Interim Deum precor ut omnia bona Tibi concedat.

Romae, 13 Aug. 1896.

Tuus,—R. P.
Addictissimus Servus
M. *Card.* LEDOCHOWSKY, *Praef.*
A. ARCHIEP. LARISSEN., *Secret.*

EPISTOLA EMI. CARD. RAMPOLLA AD EMUM CARD. GIBBONS DE NOVO LYCEI WASHINGTONIENSIS RECTORE DESIGNATO.

Advertit etiam ad obloquutiones et calumnias contra Rvm. Dom. Keane.[1]

Feliciter advenere Litterae quibus me de Episcoporum conventu doces Washingtoniae habito ad novum Lycei magni Rectorem designandum, simul designatorum nomina indicas, et qua quisque ratione sit muneri gerendo. Haec equidem omnia ad Patrem Beatissimum pro officio retuli, Qui quem ex designatis elegerit, unitis litteris ad te datis, Ipse per se manifestandum duxit.

Id mihi unum addendum superest, Pontificem Maximum Rectorem novum honestamento aliquo esse exornaturum, quo scilicet demandatum munus melius pro dignitate gerat. Qua super re nosse sententiam tuam exoptat.

1 This Letter reached us too late for publication in our last number.

Quod vero ad Revmum Dominum Keane attinet, ut obloquutiones calumniaeque omnes praecidantur, nihil illi de fiducia Sua et existimatione imminuit Beatissimus Pater, eumque Romae perlibenter haberet, ubi et in aliquod e Canonicorum collegiis Patriarchalium Basilicarum cooptabit, interque antistites adleget qui Pontificis solio adstant.

Manus humillime deosculatus, venerationis meae sensa iterum testor.

Eminentiae Tuae,
Humus et Addmus Famulus suus,
M. *Card.* RAMPOLLA.

Romae die 24 Nov. 1896.
Emo Domino Iacobi Gibbons,
Archiepiscopo Baltimorensi.

E S. CONGREGATIONE RITUUM.

FESTUM B. REGINALDI CONCEDITUR DIOECESI NEMAUSENSI (NIMES).

Rmus Dominus Joannes Alfridus Gilly, hodiernus Episcopus Nemausensis votis quoque Cleri et fidelis Plebis sibi commissae libenter obsecundans, qui Beatum Reginaldum Confessorem ex Ordine Praedicatorum atque unum e primis Sancti Dominici discipulis peculiari devotionis studio prosequuntur, utpote ortum in oppido vulgo, *Saint Gilles* intra fines Nemausensis dioeceseos, Sanctissimum Dominum Nostrum Leonem PP. XIII supplex rogavit, ut kalendario ac proprio ad usum Cleri totius eiusdem dioeceseos Festum ipsius Beati Reginaldi ritu Duplici Minori inseri valeat die duodecima februarii, cum Officio ac Missa anno 1876 approbatis, quemadmodum Clero saeculari Parisiensi et Aurelianensi concessum est.

Sacra porro Rituum Congregatio, vigore facultatum sibi ab eodem Sanctissimo Domino Nostro tributarum, benigne

annuit pro gratia iuxta preces; servatis Rubricis, contrariis non obstantibus quibuscumque. Die 31 ianuarii 1896.

† CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Praef.*

A. TRIPEPI, *Secretarius.*

L. ✠ S.

LECTIONIBUS INDULGETUR ADDITIO QUAEDAM.

Ex Apostolico indulto diei 31 proxime elapsi mensis ianuarii festum Beati Reginaldi Confessoris ex Ordine Praedicatorum, utpote qui ortum duxerit in oppido vulgo *Saint Gilles* sito intra fines dioeceseos Nemausens. recolitur ritu Duplici Minori a Clero eiusdem dioeceseos, die duodecima februarii, cum Officio et Missa pro memorato Ordine atque archidioecesi Parisiensi approbatis. Quo vero peculiaris memoria inseratur lectionibus secundi Nocturni pro Clero Nemausensi, Rmus Dnus hodiernus Vicarius Capitularis, Sede vacante, Sanctissimum Dominum Nostrum Leonem Papam XIII iteratis precibus rogavit ut initio IV lectionis post verba: "*Reginaldus, qui et Reynaldus, vel Rinaldus, post medietatem saeculi duodecimi in Gallia*" addantur haec: "in oppido a Sancto Aegidio, vulgo *Saint Gilles*, nuncupato, intra fines dioeceseos Nemausensis, ortus est." Itemque in fine sextae lectionis, post verba: "Apostolica Auctoritate firmatis:" immutatio fiat sequentibus verbis: "ac de eodem *Beato Reginaldo, tam in Ordine Praedicatorum universo, quam dioecesibus Aurelianensi, Parisiensi et Nemausensi, ipsa Apostolica Sedes festum cum Officio et Missa celebrandum indulsit.*"

Sacra porro Rituum Congregatio utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, suprascriptas additiones ad usum Cleri dioeceseos Nemausensis benigne indulsit. Contrariis non obstantibus quibuscumque.

Die 10 aprilis 1896.

† CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Praef.*

ALOISIUS TRIPEPI, *Secretarius.*

L. ✠ S.

E S. CONGREGATIONE INDULGENTIARUM.

I.

Ubi indulgentia de Portiuncula transfertur ad insequentem Dominicam, Confessio peragi potest etiam feria 5ª praecedente.

Beatissime Pater,

P. Minister Prov. Reformatae S. Leopoldi in Tyrolo Sept. ad pedes S. V. humillime provolutus exponit, quod in Ecclesiis suae Provinciae Indulgentia de Portiuncula nuncupata, vi privilegii a S. Sede pro toto Austriaco dominio concessi, lucratur a fidelibus populis prima dominica post diem secundam Augusti. — Cum vero, per decretum diei 14 Julii 1894 a S Congr. Indulg. latum, concessum iam sit, ut Confessio Sacramentalis peracta etiam die 30 Julii, nimirum di immediate praecedenti pervigilium diei quo a primis Vesperis datur perfrui Indulgentia de Portiuncula, suffragari valeat in posterum ad memoratam Indulgentiam acquirendam pro universis Christifidelibus; ideo humilis Orator instanter postulat an praedicto Indulto, anticipandi scilicet Confessionem, frui possint fideles in locis ubi Indulgentia de Portiuncula transfertur ad insequentem dominicam, ita ut inibi Confessio peragi possit et valeat etiam feria 5ª ante praefatam dominicam? — Et quatenus Negative, supplicatur pro gratia iuxta petita.

Quam ob gratiam, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone PP. XIII sibi specialiter tributis, benigne annuit pro gratia iuxta preces ad tramitem Decreti huius S. C. d. d. 14 Julii 1894. Praesenti valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. C. die 20 Julii 1896.

A. *Card.* Steinhuber, *Praef.*

L. ✠ S. † A. Archiep. Nicopolit., *Secretarius.*

II.

CONCEDUNTUR INDULG. OCCASIONE TRIDUANARUM SUPPLICATIONUM QUAE FIENT RECURRENTE 14° CENTENARIO CONVERSIONIS CLODOVAEI.

TRÈS SAINT PÈRE :

La Supérieure générale de la Congrégation de Sainte Clotilde, humblement prosternée aux pieds de Votre Sainteté, expose que cette année est le XIV^e^ centenaire de la conversion de Clovis, et le LXXV^e^ anniversaire de la fondation de cette Congregatíon. Pour fêter cet anniversaire, on féra précéder, dans tous les oratoires et maisons de l'institut, la fête de Sainte Clotilde, patronne de cette Congrégation, d'un triduum solennel. On supplie donc Votre Sainteté de vouloir bien accorder à tous ceux qui interviendront à ce triduum l'indulgence de sept ans et sept quarantaines pour chacun de ces jours, et une indulgence plénière un jour au choix ou le jour de la fête de la Sainte.

Et que Dieu.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SSmo D. N. Leone PP. XIII sibi specialiter tributis, benigne concessit ut Christifideles utriusque sexus, qui devote interfuerint praefatis triduanis supplicationibus, de consensu Ordinariorum peragendis in Ecclesiis seu publicis Oratoriis praedictarum sororum domibus adnexis, lucrari valeant singulis earumdem supplicationum diebus indulgentiam septem annorum totidemque quadragenarum ; plenariam vero indulgentiam, si eisdem supplicationibus quolibet die adstiterint, simulque infra idem triduanarum supplicationum tempus vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum oratorium adiverint, et inibi aliquamdiu ad mentem S. S. pie oraverint. Praesenti hoc anno tantum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem S. Congnis, die 15 Aprilis 1896.

A. *Card.* STEINHUBER, *Praef.*

A. ARCHIEP. NICOPOLIT, *Secr.*

E SACRA POENITENTIARIA.

FACULTATES QUINQUENNALES QUOAD CASUS S. SEDI RESERVATOS ET DISPENSATIONES MATRIMONIALES, QUAE EPISCOPIS CONCEDI SOLENT.[1]

Raphaël divina miseratione Episcopus Ostiensis et Velitternus S. R. E. Cardinalis Monaco La Valletta, Sacri Collegii Decanus, Sacrosanctae Patriarchalis Archibasilicae Lateranensis Archipresbyter, SS. D. Nostri Papae et S. Sedis Apostolicae Maior Poenitentiarius.

Vobis Venerabili in Christo Patri N. N. infrascriptas communicamus facultates ad quinquennium duraturas, quibus, non obstante Constitutione *Apostolicae Sedis*, pro foro conscientiae per vos sive per vestrum vicarium in spiritualibus generalem, dummodo in sacro presbyteratus ordine sit constitutus, etiam extra sacramentalem confessionem pro grege vobis commisso et intra fines vestrae dioecesis tantum atque de speciali in unoquoque casu exprimenda Sedis Apostolicae auctoritate vobis delegata, uti valeatis; quasque canonico poenitentiario, nec non vicariis foraneis pro foro pariter conscientiae ac in actu sacramentalis confessionis dumtaxat, etiam habitualiter, si vobis placuerit, aliis vero confessariis, cum ad vos sive ad praedictum vicarium generalem in casibus particularibus poenitentium recursum habuerint, pro exposito casu impertiri possitis, nisi ob peculiares causas aliquibus confessariis a vobis specialiter subdelegandis, per tempus arbitrio vestro statuendum, illas communicare iudicabitis.

I. Absolvendi ab excommunicatione Romano Pontifici simpliciter reservata ob manus violentas iniectas sive in clericos sive in regulares, dummodo non fuerit secuta mors vel mutilatio, seu lethale vulnus aut ossium fractio; et dummodo casus ad forum Ordinarii deducti non fuerint; iniunctis de iure iniungendis et praesertim ut parti laesae competenter satisfiat.

II. Absolvendi a censuris contra duellantes statutis in casibus dumtaxat ad forum Ordinarii non deductis: injuncta

1 His facultatibus nonnullae nuper additae sunt mutationes, uti videre est in casu.

gravi poenitentia salutari et aliis iniunctis quae fuerint de iure iniungenda.

III. Absolvendi quoscumque poenitentes (exceptis haereticis publicis, sive publice dogmatizantibus) a quibusvis sententiis, censuris et poenis ecclesiasticis incursis ob haereses tam nemine audiente vel advertente, quam coram aliis externatas; ob infidelitatem et catholicae fidei abiurationem private admissas, sortilegia ac maleficia haereticalia etiam cum sociis patrata, nec non ob daemonis invocationem cum pacto donandi animam, eique, praestitam idolotatriam ac superstitionem haereticales exercitas, ac demum ob quaecumque insinuata falsa dogmata incursis, postquam tamen poenitens complices, si quos habeat, prout de iure denuntiaverit; et quatenus ob iustas causas nequeat ante absolutionem denuntiare, facta a poenitente seria promissione denuntiationem peragendi cum primum et meliori modo quo fieri poterit, et postquam in singulis casibus coram absolvente haereses secrete abiuraverit et pactum cum maledicto daemone initum expresse revocaverit; tradita eidem absolventi syngrapha forsan exarata aliisque mediis superstitiosis ad omnia comburenda seu destruenda; iniuncta pro modo excessuum gravi poenitentia salutari cum frequentia sacramentorum et obligatione se retractandi apud personas coram quibus haereses manifestavit, et reparandi illata scandala.

IV. Absolvendi a censuris incursis ob violationem clausurae regularium utriusque sexus, dummodo non fuerit commissa cum intentione ad malum finem, etiam effectu non secuto, nec casus fuerint ad forum Ordinarii deducti; cum congrua poenitentia salutari. Et insuper absolvendi mulieres tantum a censuris et poenis ecclesiasticis ob violationem ad malum finem clausurae virorum religiosorum incursis, dummodo tamen casus occulti remaneant; iniuncta gravi poenitentia salutari cum prohibitione accedendi ad ecclesiam aut conventum seu coenobium dictorum religiosorum durante occasione peccandi.

V. Absolvendi a censuris ob retentionem et lectionem librorum prohibitorum incursis iniuncta congrua poenitentia salutari, nec non firma obligatione tradendi prout de iure

sive per se sive per alium absque ulla mora et quantum fieri poterit ante absolutionem libros prohibitos quos poenitens in sua potestate retineat.

VI. Absolvendi a casu Sedi Apostolicae reservato ob accepta munera a regularibus utriusque sexus, iniuncta poenitentia salutari; et quando agitur de muneribus quae valorem decem scutatorum non excedunt, imposita aliqua eleemosyna absolventis iudicio taxanda et caute eroganda, cum primum poterit, in beneficium religionis aut conventus cui facienda esset restitutio; dummodo tamen non constet quod illa fuerint de bonis propriis religionis: quatenus vero accepta munera vel fuerint ultra valorem scutatorum decem vel constet fuisse de bonis propriis religionis, facta prius restitutione, quam si de praesenti poenitens adimplere nequeat, emissa seria promissione restituendi infra terminum absolventis arbitrio praefiniendum; alias sub reincidentia.

VII. Absolvendi a censuris et poenis, ecclesiasticis eos qui sectis vetitis massonicis, aut carbonariis, aut aliis eiusdem generis sectis nomen dederunt, aut qualemcumque favorem praestiterunt; ita tamen ut a respectiva secta omnino se separent eamque abiurent, libros, manuscripta ac signa sectam respicientia, si quae retineant, in manus absolventis tradant ad Ordinarium quamprimum caute transmittenda, aut saltem, si iustae gravesque causae id postulent, comburenda; iniuncta pro modo culparum gravi poenitentia salutari cum frequentia sacramentalis confessionis aliisque iniunctis de iure iniungendis: nec non absolvendi eos qui eiusmodi sectarum duces et coriphaeos occultos denunciare culpabiliter neglexerint: iniuncta pariter salutari poenitentia et firma obligatione sub reincidentia eosdem vobis vel aliis, ad quos spectat, prout de iure denunciandi.

VIII. Absolvendi religiosos cuiuscumque ordinis (etiam moniales, per confessarios tamen pro ipsis a vobis approbatos vel specialiter deputandos) non solum a praemissis, sed etiam a casibus et censuris in sua religione reservatis, dummodo religiosi apud confessarium subdelegatum legitimam habuerint licentiam peragendi confessionem sacramentalem.

IX. Dispensandi ad petendum debitum coniugale cum transgressore voti castitatis privatim emissi qui matrimonium cum dicto voto contraxerit, huiusmodi poenitentem monendo ipsum ad idem votum servandum teneri tam extra licitum matrimonii usum quam si marito vel uxori respective supervixerit.

X. Dispensandi cum incestuoso vel incestuosa ad petendum debitum coniugale, cuius ius amisit ex superveniente occulta affinitate per copulam carnalem habitam cum consanguinea vel consanguineo sive in primo, sive in primo et secundo, sive in secundo gradu suae uxoris seu respective mariti: remota occasione peccandi et iniuncta gravi poenitentia salutari et confessione sacramentali singulis mensibus per tempus arbitrio dispensantis statuendum.

XI. Dispensandi super occulto impedimento primi, nec non primi et secundi ac secundi tantum gradus affinitatis ex illicita carnali copula provenientis, quando agatur de matrimonio cum dicto impedimento iam contracto, et quatenus agatur de copula cum suae putatae uxoris matre, dummodo illa secuta fuerit post eiusdem putatae uxoris nativitatem et non aliter: monito poenitente de necessaria secreta renovatione consensus cum sua putata uxore aut suo putato marito, certiorato seu certiorata de nullitate prioris consensus sed ita caute ut ipsius poenitentis delictum nusquam detegatur: et quatenus haec certioratio absque gravi periculo fieri nequeat, renovato consensu iuxta regulas a probatis auctoribus traditas: remota occasione peccandi ac iniuncta gravi poenitentia salutari et confessione sacramentali semel in mense per tempus dispensantis arbitrio statuendum.

Item de speciali et expressa apostolica auctoritate vobis facultatem concedimus dispensandi super dicto occulto impedimento, seu impedimentis affinitatis ex copula illicita etiam in matrimoniis contrahendis, *dispensandique facultatem subdelegandi, etiam habitualiter parochis vestrae dioecesis*, quando tamen omnia parata sint ad nuptias nec matrimonium usque dum ab Apostolica Sede obtineri possit dispensatio absque periculo gravis scandali differri queat; remota semper occasione peccandi, et firma manente condi-

tione quod copula habita cum matre mulieris huius nativitatem non antecedat: iniuncta in quolibet casu poenitentia salutari.

XII. Dispensandi super occulto criminis impedimento, dummodo sit absque ulla machinatione et agatur de matrimonio iam contracto: monitis putatis coniugibus de necessaria consensus secreta renovatione.

Item ex eadem speciali et expressa apostolica auctoritate pariter facultatem concedimus dispensandi super eodem occulto impedimento, dummodo sit absque ulla machinatione, etiam in matrimoniis contrahendis, in casibus tamen urgentioribus in quibus tempus non suppetat recurrendi ad S. Sedem; iniuncta in utroque casu gravi poenitentia salutari et confessione sacramentali semel singulis mensibus per tempus dispensantis arbitrio statuendum.

N. B. Mens nostra est 1. ut si forte ex oblivione vel inadvertentia ultra praedictum terminum his facultatibus vos uti contingat, absolutiones seu dispensationes exinde impertitae ratae sint et validae; 2. ut iniunctio confessionis sacramentalis, de quo sub nn. X, XI, et XII, non sit irritativa *sed tantum* praeceptiva; *3. ut his facultatibus non solum singillatim sed etiam cumulatim in uno eodemque casu uti possitis.*

Datum Romae ex Aedibus Nostris 5 Maii 1896.

B. POMPILI, *S. P. Corrector.*

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CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be discussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

THE EXPRESSION "RESURRECTIO EJUSDEM CARNIS" IN THE ROMAN PONTIFICAL.

Qu. The following interrogation is found in the Roman Pontifical in that part in which the Bishop-elect is examined. The writer wishes to know how to translate it, how to interpret it, and how it corresponds with the teachings of modern physiology?

"Credis etiam resurrectionem *ejusdem carnis quam nunc gestas* et vitam aeternam?"

Resp. 1. The interrogation here quoted as made to the Bishop-elect is taken from the formula of the faith prescribed by Leo IX for Peter the Bishop; it is repeated substantially in the profession prescribed by Innocent III for the Waldensians, and by Clement IV for Michael Palaeologus, and is embodied in the definition of the Fourth Council of Lateran.[1]

2. It may be thus translated: "Do you believe also in the resurrection of the same body that you now have, and in life eternal?"

3. The difficulty which the question suggests is implied by *ejusdem carnis.* It may be asked what identity between the terrestial and the risen body we are to hold according to the terms of Christian faith? Passing by the singular opinions of Origen and Durandus, the teaching of theology

1 See Denziger Enchiridion Symbol. 295, 373, 386, 356.

on this point may be summarized from the latest authority[1] thus: (1) Physical identity is certainly de fide as defined by the Fourth Lateran Council. (2) What does such identity imply? (a) It does not imply that the risen body shall include the aggregate of material elements possessed by the living body during its entire earthly existence: *secus haberentur monstra*, as Mazella says. (b) It implies that as much of the former matter be resumed by the risen body as suffices to constitute a *human body*: "Illa materia quae sufficiens fuerit ad corpus hujusmodi componendum resumetur et satis erit ad veram resurrectionem."[2] (c) The required identity does not exclude addition of material foreign to the original body. Such matter would be added in case of a person who had been born deprived of a bodily member and with those who die in childhood. (It is the general teaching of theologians that the dead shall rise "in virum perfectum, in mensuram aetatis plenitudinis Christi.")

4. Modern physical science presents no objection against the resurrection that was not foreseen and solved by St. Augustine[3] and St. Thomas.[4] Indeed, the physical doctrine as to the indestructibility of matter and the preservation of the chemical elements through all the renewals of the body, the circulation of those elements through the innumerable forms of plant, animal and human organisms—all this shows how the risen body may resume under divine administration without the aid of special creation enough of the original matter as suffices to constitute it numerically the same with the terrestial.

5. The special difficulty arising from cannibalism is foreseen and answered by St. Thomas.[5] We may here subjoin the remark of Suarez, which shows that the eminent Doctor was quite familiar with the repeated renewals of the human

1 Tepe, *Institut. Theol.*, vol. iv, in loco.

2 Suarez de Myster. Vitae Christi d. 44, S. 2, n. 8.

3 De Civ. Dei l. 22, cc. 12, 19.

4 Contra Gent. l. 4, c. 80 and Suppl. to Summa Theol. q. 80.

5 C. G. l. cit.

body during life: "Dicendum videtur sine speciali miraculo (quod fingendum non est sine fundamento) non posse evenire ut duo homines in toto vitae decursu eamdem omnino materiam habeant. Quia nullus est qui solis hominis carnibus nutriatur; imo pauci sunt qui aliquando eis utantur in cibum ac deinde tot sunt rerum transmutationes ut naturaliter accidere non possit eamdem omnino materiae partem, tam in generatione quam in nutritione et augmento a duobus participatur."[1] Apposite to this is the observation of Mazella: It is likewise certain that the grass and plants convert many other substances into their own tissue than those which they assume from the human corpse. Indeed, what they assimilate from the latter source is the least part of their structure, and the same is true of animals as well as of man, who is nourished by both vegetable and animal food.[2]

6. For fuller details see, besides the authors already cited, Tanquery, Synopsis Theol. Dogma., vol. ii; Jungmann, De Novissimis; Meric, L'Autre Vie; D. de Saint Projet, Apologie Scientifique, and, especially, Bautz, Die Lehre vom Auferstehungsleibe. This is the most exhaustive work on the subject.

THE MISSA PRO SPONSIS AND THE STIPEND.

Qu. I understand that the priest who marries a couple need not offer the Mass for them. In that case, does he say the *Missa pro sponis*, or the Mass of the day?

Resp. He says the *missa pro sponsis* if the rubrics permit, and offers the special fruit of the Sacrifice as such according to his special intention or that of the person who offered the stipend. The reason is that, though the celebrant prays *pro sponsis* in the Mass, the rite which ordains the form of the Holy Sacrifice is to be distinguished from the intention which directs the merits of the same Sacrifice.

1 Suarez, l. c. n. 6. 2 Mazella—De Deo Creante, p. 903.

THE CONFESSOR IN THE CASE OF MIXED MARRIAGES.

Qu. How is the priest to act in cases of mixed marriages, clandestinely contracted, when afterwards the Catholic party repents and wishes to be admitted to the Sacraments?

1. Suppose that the marriage is valid, the non-Catholic party being baptized. Can the Catholic be simply admitted to the Sacraments without any ratification of the marriage by the Catholic Church? Or should a dispensation be obtained for them, and should they, if willing, be made to renew in anyway their consent?

2. If the marriage be *invalid* on account of disparity of worship and the non-Catholic party is unwilling to have the marriage revalidated according to the law of the Church, being unwilling to agree to the usual conditions, what is the Catholic to do in case he regrets his fault and wishes to become reconciled to the Church?

A PRIEST.

Resp. If a marriage has been *validly* (though unlawfully) contracted, there can be no cause for requesting a dispensation, the parties having dispensed themselves; nor is there any reason for renewing a consent which has already been recognized as sufficient to render the marriage valid before God.

The act, so far as the Catholic party consciously ignored the precept of the Church and recognized the danger to religious and domestic peace for the most part involved in such unions, was a sin. As such, the confessor has to deal with it, imposing a proportionate penance and inducing the penitent to undo, by every prudent and legitimate means, the scandal and injury caused by the act in the family and out of it.

If the marriage is *invalid* on account of disparity of worship (one of the parties being unbaptized), it becomes the duty of the confessor or pastor of the penitent to remove the obstacle to the validity of the attempted marriage, which the prohibition of the Church creates. This is done by applying to the Ordinary for a so-called *sanatio in radice.* The *dispensation thus obtained* is equivalent to a formal acceptance by the Church of the original consent given by both parties

to the marriage. It renders the union legitimate from the beginning.

As the impediment in the given case really affects only one of the parties, and is acknowledged only by one, it suffices if that party (the Catholic) renews his or her consent, for the consent of the other must be assumed as continuous since it is not expressly revoked or admitted as faulty. (Si nullitas nota sit tantummodo *uni parti* . . . et impedimentum hanc solam partem afficiat, sufficit ab ipsa renovari consensum, alterius insciae consensu perseverante.—Cf. Deshayes, Mem. Juris Canon. n. 1593.)

Since (*post factum*) the usual conditions which the Church insists upon before dispensing in such unions can no longer be enforced, the confessor has simply to act as he would do in the case of penitents who have been guilty of relatively serious contempt of the law, implicit denial of their faith, scandal or injury to their offspring; he has to suggest prudent and practicable remedies to undo the wrong.

If in either of the above-mentioned cases the marriage has been contracted before a minister of heretical worship, absolution from a *reserved* case would (in most of our dioceses), have to be obtained from the Bishop.

THE CHANTERS OF THE PASSION IN HOLY WEEK.

Qu. Would you give your opinion about the lawfulness of having the *Passion* during Holy Week sung by the celebrant of the Mass and two *sub*-deacons, or two clerics in surplice? I am the only priest here, and have quite a number of religious students who are most eager to have all the services of Holy Week as solemn as can be. *De Herdt* and *Wapelhorst* and, I presume, *custom* are for the affirmative; the *Ephemerides Liturgicae* holds for the negative. Quid agendum? F. J. D.

Resp. There can hardly be any doubt that the practice of having clerics—even sub-deacons—take the part of the chant-

ers of the *Passion* in Holy Week is contrary to the rubrics. The directions given in the Preface of the editio typica—make no allowance for such interpretation.

As for the authority of De Herdt and Wapelhorst, it must be noted that the latter refers to the former, whilst De Herdt in his turn has undoubtedly misconstrued a decision of the S. Congregation, which was not intended to cover the case in question. Wapelhorst is apparently conscious of this fact, for (I cite his later edition—the fifth), in referring to De Herdt's view, he says: "Defectu ministrorum duobus clericis superpelliceo indutis licere cum celebrante Passionem cantare, *ex allato Decreto vix ac ne vix quidem potest probari.*" Cf. Comp. S. Lit. n. 178, 2. This does away with the value of Wapelhorst's statement.

The decree upon which De Herdt bases his argument is given in the "Decreta authentica" as follows:

Feria iii et iv Majoris Hebdomadae canitur Passio a duobus, sed vocem Christi dat ab altari sacerdos celebrans.

To which the S. Congregation answers: *Permitti posse defectu ministrorum.* (Jan. 10, 1852, n. 5166 ad 2.)

It is plain that the "a duobus," though the word "diaconis" is not added, must be interpreted with the ordinary limitation which prohibits clerics, who are not deacons, from taking part in the solemn Mass as deacons. If De Herdt supplies *clerics* he does so entirely gratuitously and in contradiction to both the general law and the express decision of the same Congregation, which, when asked on a previous occasion whether the custom according to which "in missis hebdomadae majoris canitur passio, non solum a subdiaconis verum et a laicis" could be tolerated, answered: *Abusus omnino tolli debet.* (Decr. auth. n. 2811, ad 8.)

Nor can the phrase "defectu ministrorum," in the answer cited by DeHerdt, mean anything else than the "ministri missae solemnis," just as it is used in the clause by which the S. Congregation sanctions that, in the absence of *three deacons* or priests, distinct from the ministers of the Mass, the celebrant may take the part of Christ so that only two deacons in place of the three ordinarily prescribed for the

function take up their position at the gospel-stands in the sanctuary.

With regard to *custom*, its sanction goes no further than this that the part of the *turba* may be sung in figured music by the choir. Such is Roman usage.

The question whether the sub-deacon of the Mass (not having diaconal orders) can lawfully take the part of the deacon in the Passion, has been variously discussed, and the general conclusion arrived at by liturgists is that it requires a deacon or priest who is entitled to wear the stole. This appears also to be Wapelhorst's view when he says: "Passio a Celebrante ac Diacono et Subdiacono Missae cantari licet, dummodo qui subdiaconi vices gerit *in ordine saltem Diaconatus constitutus sit.*" (l. c., n. 2.) A little farther on (n. 6) he seems to imply a doubt when he says: Subdiaconus . . . *si sit Diaconus vel presbyter*, imponit stolam diaconalem.

TEXT-BOOKS OF CATECHETICAL INSTRUCTION IN OUR SUNDAY SCHOOLS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

Whether or not there is a need of a series of catechetical text-books for Sunday School and other Catholic school purposes might be happily settled by an opinion from the ECCLESIASTICAL REVIEW. Reference is made to a graded series from the lowest to the highest class book, after the style of school readers or similar books now in general use. The Baltimore Catechism, Deharbe, Gaume and several works of the kind are now used, with a Bible history and a final year of Jouin, Schouppe or other like compendiums for the higher and more critical study of religion.

That the fine judgment of some pastors has enabled them to combine and arrange such books into a series sufficiently satisfactory to themselves and their people, is evident enough; but that many other pastors are willing to admit their

inability to achieve success in this line is equally evident. It is certainly desirable that the study of religion for the young should be made progressive and, in the better sense of the word, popular; and it is difficult to comprehend how the results can be attained under the present diverse methods.

A superintendent of public schools, when about to assume the duties of his office, finds upon his desk several sets of school readers, grammars and arithmetics, and his only work is to choose that set which in his judgment is best adapted to the capacity of his pupils and their future sphere of life. A pastor, on the other hand, is called upon to undertake without delay the religious instruction of the children of his parish, and he is impressed by ecclesiastical authority with the grave importance of the work, while at the same time he is left to himself to evolve from his own experience a plan or system. This is a great burden, and apparently an unnecessary one.

It is not conceived by the writer that councils or bishops will ever enter far enough into details to produce a complete catechetical series. They seem to have accomplished the work of their high office when they put in the best possible form, according to the wants of the times, a statement of the principles of the Christian religion. The Catholic publisher of the present day must do for the Catechism what the Catholic publisher did centuries ago for the Bible. It appears to the writer, though he is diffident of his position, that any one of our large Catholic publishing houses could, under the sanction and ultimate supervision of the hierarchy, bring out an acceptable series of catechetical text books. There are several Catholic authors in Boston and New York who are fully capable of the preparation of such a work, and in response to an invitation from a responsible publisher would certainly undertake it.

There is much to help and guide. Sunday Schools have generally six grades: Prayer Class, Confession, First Communion, Confirmation, Bible, Critical Study of Religion. The ordinary school readers afford, to the mind of the writer, a fair model.

There is place for definitions and the text of the lessons. A few paragraphs to be read that paraphrase and explain the text would relieve the teacher in many ways and perhaps enliven the tedious hour of Sunday School.

Illustrations from the Bible and church history would have fully as great a power of instruction in the religious Catechism as similar ones for secular readers. But the object of the writer is to obtain information rather than to attempt giving it. J. L.

THE CATECHISMS IN OUR SUNDAY SCHOOLS.

Reverend and Dear Sir:

Fr. Lavelle's article on "Sunday Schools," published in one of your recent issues, must read like a big reproach to many among us who are responsible for the management of our Sunday Schools. What is generally done there? The school opens with a short prayer; each teacher begins at the head of his class, and examines each child in the lesson; meanwhile, the rest of the class are disengaged, some idling and chatting, some perhaps studying their catechism, if they care to do so. By the time the last child is examined, the signal for dismissal is given. The children get little or no explanation of the lesson, and Bible History is often entirely ignored. There is time for more work, and more could be done, but we lose much of our opportunity from want of proper organization. There are, I know, schools which approach Fr. Lavelle's standard; but I venture to think they are few in number, and to be found chiefly in the large cities.

While wholly in sympathy with the main contentions in Fr. Lavelle's article, may I offer a suggestion or two?

He wants more than one catechism; and he refers to the graded reading books used in the day schools, as an illustration of what he would like. But our children have to learn the Catechism by heart; the school readers are to be read only; and that makes a considerable difference. For my part, I have always found the abridged Catechism an obstacle

rather than a help. After passing from it, the children get "all mixed up," as they express it, when learning the Second Catechism, which combines new matter with the old in a desultory way, and in a different arrangement of lessons. Notwithstanding some disadvantages, it appears to me much wiser to have but the one Catechism, to which the children look as their standard of religious knowledge, and which they can manage to retain by heart.

Another suggestion is that Bible History and Catechism go hand in hand, beginning from the very first grade. Why omit Bible History until we reach the last grade, to which, as Fr. Lavelle confesses, a considerable number of our children never attain? The matter of the Bible stories could be so arranged as to make it explanatory and illustrative of the Catechism lessons in each grade. Children are very fond of stories. So let the first grade hear the teacher tell the story of the creation, complementary to the lesson regarding the eternity of God, the angels, their trial and fall, the works of the six days, and the subsequent events of Bible History as far as the Deluge. In addition to the above, lead the second grade as far as the giving of the law on Mt. Sinai. The third grade could manage the Bible History to the end of the Books of Kings. Then give the fourth grade all the Old Testament, leaving the New Testament for the fifth grade. This is a rough suggestion, for a better and more detailed division might easily be made to obviate the necessity of reserving to the last grade much important matter contained in the New Testament, such as the doctrine regarding the Second Person of the Blessed Trinity, the Sacraments, and the like, since, as has been said, many children never reach the final grade. Scripture readers graded somewhat in this way, were compiled by the late Provost Wenham, the writer of "The Catechumen." If the school cannot afford Bible Histories for the children, let each teacher have one, and read, or better still, tell in form of story an appropriate portion at each Sunday's class. A few pertinent questions after the lesson will correct misapprehension on the part of the children, and fix the matter in their memories.

THE STIPEND AND THE "MISSA PRO POPULO."

Qu. In this diocese (Canadian) the Bishop is parish priest of the whole diocese. His priests are administrators, and in this sense only, pastors. Supposing that the Bishop says his Mass on Sundays and feasts *pro populo*—that is, for all the faithful of the diocese—does not this free the administrators of the parishes from the obligation of saying their Mass *pro populo* on these days; or

Could we, in case we had to duplicate, take a stipend for one Mass and offer the other *pro populo?*

Resp. The fact that the Bishop applies his Mass *pro populo* does not dispense him from procuring for each separate parish (of which he retains the indirect government) an administrator who is to say the *missa pro populo* for his delegated charge (provided the *missa pro populo* is otherwise recognized of obligation, as in canonically erected parishes). The Bishop is in any case pledged to say the *missa pro populo totius dioeceseos* whether he retains parochial rights of the separate churches or not.

We may add here that a Bishop who *accidentally* supplies the place of a parish priest would satisfy his obligation of saying the parochial Mass *pro populo* by offering it for the faithful of all the diocese. This distinction rests upon a decision of the S. Congregation. (S. C. de Prop. Fide 25 Sept. 1779.)

As regards the second part of the query, we have the positive prohibition of the Church to receive a stipend for either of two Masses said on Sundays or feasts in parishes where the obligation of celebrating *pro populo* exists. This holds good even where the Bishop is parish priest, since he is supposed to provide an adequate emolument for the curate who replaces him.

Nevertheless, the Ordinary may, under exceptional conditions and by diocesan statute, permit the acceptance of a stipend for one of the Masses "intuitu defatigationis," or for other grave reasons. (Cf. Sabetti, Theol. Mor. Tract. XIV n. 714, qu. IV ad 1 and 2.)

In the United States, with the exception of San Francisco, there is thus far no clear and judicial obligation upon pastors

to celebrate the *missa pro populo*, although it is recognized as a duty of charity. The question as to the duties of irremovable rectors on this point is not uniformly decided. Hence the clergy of the United States seem thus far free to accept a stipend for one of the two Masses celebrated by special indult on Sundays and feasts.

CAN A DUMB PERSON ADMINISTER VALID BAPTISM?

Qu. The catechism says: "In case of necessity any layman may baptize." There being no other person present, how is a dumb man to administer the Sacrament to a dying child?

Resp. The answer demands an analysis of the act of baptizing. The sacramental rite consists in the performance of an outward act or sign, the meaning and intention of which are determined by the words which accompany that act or sign. Now, the form employed in baptism contains four distinct and essential elements which render valid the sacramental act:

1. The term designating a person as baptizing;
2. The term which specifies the distinct purpose of the act of pouring (or immersion in) water as a rite *intended for Christian baptism;*
3. The term designating the person to be baptized;
4. The term or terms expressing explicitly and intelligibly the unity of nature in the trinity of the divine persons.

Can a mute person explicitly and intelligibly employ a form which contains these essential terms?

Theologians appear to favor the negative view, assuming that a mute person is incapable of administering baptism. They argue that such person lacks the proper means to perform the *complete* sacramental rite, because the absence of speech constitutes an impediment similar to the lack of other essential matter, such as natural water, to perform the sacramental rite. Hence a dumb person cannot validly admin-

ister baptism, and the dying child is to be left to the divine mercy if no other assistance can be obtained.

There is, perhaps, another view to be taken of the matter, of which the moral theologian of the present day may, in future, feel bound to take account. A modern system of educating the dumb aims at teaching them to articulate. The Rev. P. Whelan, of Mt. Airy, who is engaged in the education of deaf-mutes, and who prepared himself for this special task during the years of his theological studies, informs us that the system of teaching distinct articulation to the dumb has met with considerable success, so that such persons could, under ordinarily favorable circumstances and with a proportionate amount of practice, be brought to pronounce the form of baptism. Such baptism would, it seems to us, be valid, as satisfying the essential requisites of the form.

As it is part of the education of a good nurse or a physician to acquire the manner of baptizing in cases of necessity, so it might be a wise policy to instruct the deaf-mutes in our institutions concerning the same subject in view of its importance on given occasions. Even where the result of this special training remains doubtful, it is probably the safer course to insist that any dumb person baptize in cases of danger according to his ability. If the child die it is not improbable that it carries with it the sacramental grace *ex opere operato;* whilst, in case of recovery, any doubt regarding the probable validity of the Sacrament can be subsequently removed by supplying *conditional* baptism.

The further question suggests itself here, whether a dumb person who spells the form on his fingers whilst he pours the water upon the head of the child may be supposed to baptize validly. We do not believe that an absolutely negative answer can be given even in such case; for whilst a person who thinks in signs repeats mentally, not the words of the form of baptism, but the signs which represent the words, may he not be said to use a form (the vernacular of the dumb) which interprets definitely the meaning and purpose of the outward act designed as a means of salvation?

THE VICAR-GENERAL AS EXAMINATOR CLERI.

TO THE EDITOR :—May the Vicar-General of a Diocese be one of the three examiners at a competitive examination for an irremovable rectorship when the Bishop presides and another examiner may be had in his stead without difficulty? The wording of the Tridentine Decree seems to preclude his acting in the capacity of such an examiner on such occasion, and Benedict XIV declares the examination " nullius valoris " if there be less than three examiners present. The case of necessity is not considered here.

T. F. S.

Resp. Although it is ordinarily understood that either the Bishop or his Vicar-General officially presides at the examinations of the clergy, there is nothing in the Tridentine Decree which would sanction the exclusion of the Vicar-General from being regularly designated as one of the three synodal examiners required by the Council.

It is true that the appointment in such cases must be nominal—that is to say, it does not go with the office, but with the person of the designee. Accordingly, a statute making the Vicar-General *ex officio* a synodal examiner would have no force except as indicating the particular person chosen for the office at the time of the appointment.

This is clearly set forth by Benedict XIV in his work *De Synodo Dioecesana* (Lib. IV, Cap. VII, n. 5), where he refers to a number of decisions given by the S. Congregatio Concilii (in cas. Toletano, Policastrensi et al.), which at the same time prove that the election of the Vicar-General as *examinator synodalis* is quite in accordance with the canons, even when there are but two other examiners, provided the Vicar-General does not assume the office in virtue of his title as Vicar, but is individually and by name designated to the office of examiner. We cite an instance from Benedict XIV, which puts this construction beyond doubt: " Cum in Synodo Dioecesana Policastrensi inter Examinatores Synodales deputatus fuisset etiam Vicarius Generalis Episcopi, sub solo appellativo nomine dignitatis Vicarius, atque hic una cum aliis duobus Examinatoribus Synodalibus interfuisset concursui habito ad quamdam Parochialem; S. Congregatio die 19

Septembris 1745 concursum convalidavit ad cautelam, sed simul scribendum dixit Episcopo, Vicarium Generalem non posse deinceps Synodalis Examinatoris munus exercere, nisi proprio expresso nomine ad illud iterum deputaretur." (*De Synodo Dioecesana, l. c.*)

THE TEXT OF THE "STABAT MATER."

Qu. Is there not a version of the "Stabat Mater" which differs from the one given in the Breviary and Missal? Or where did Rossini get the "inflammatus" of his text?

Resp. There are in existence several texts of the *Stabat Mater*, which considerably vary in their reading. The current version, generally attributed to Fra Jacopone da Todi (though Benedict XIV makes it a full century older by tracing it to the poetic pen of Innocent III), has been incorporated in the Breviary and is divided into three parts for the prayer of Vespers, Matins, and Lauds. In the last-mentioned Hour (Lauds), the three stanzas preceding the final triplet of verses are somewhat altered from Fra Jacopone's version, from which latter Rossini appears to have taken his text. The relative merit of the two readings will easily be perceived when we place them side by side.

FRA JACOPONE'S VERSION. (*Rossini's text*)	THE VERSION OF THE BREVIARY.
Fac me plagis vulnerari, Cruce hac inebriari Ob amorem filii.	Fac me plagis vulnerari, Fac me cruci inebriari, Et cruore Filii.
Inflammatus et accensus Per te Virgo, sim defensus In die judicii.	Flammis ne urar succensus, Per te, Virgo, sim defensus In die judicii.
Fac me cruce custodiri, Morte Christi praemuniri Confoveri gratia.	Christe cum sit hinc exire Da per Matrem me venire Ad palmam victoriae.
Quando corpus morietur, etc.	Quando corpus morietur, etc.

THE BLESSING OF THE ASHES BEFORE A REQUIEM MASS.

Qu. In a parish where there is but one priest, should the blessing of the ashes on Ash Wednesday be omitted when he is obliged to have a Requiem Mass *cadavere praesente?*

Resp. The blessing of the ashes (in purple vestments) is to take place, even when the Mass is *de Requie*, since there is no essential connection between the rite of the Mass and the blessing.

THE FERIAL ANTIPHONS.

Editor AMERICAN ECCLESIASTICAL REVIEW.

Qu. Several of the clergy in a recent gathering had some difficulty in deciding a point of the rubrics, which we concluded to submit to you.

Please inform us what Antiphons should have been said for the Psalms at Vespers on Saturday, December 19th.

Kindly quote or show where the rubric can be found for your decision, and oblige, C. H. M.

Resp. For those who follow the American *Ordo* (not the *Roman* proper, which celebrated S. Urban V *dupl.* on that day), the Vespers of Saturday, December 19th, were ferial *a capitulo de Dominica.* Hence the Antiphons for the Psalms were those prefixed to the ordinary office *per annum*, viz., *Benedictus—Per singulas dies—Laudabo*, etc.

For Lauds and the Little Hours the Antiphons of the same day were, of course, special: *Ecce veniet—Cum Venerit*, etc., taken from the Monday office as found in the Breviary after the third Sunday of Advent.

TRUTH AND THE SELF-ABASEMENT OF THE SAINTS.

Qu. I have often been struck in reading the lives of certain saints who accomplished great works, and thus seemed to give proof of their charity and forethought, yet who spoke of themselves as being more vicious and foolish than the people around them. How are

such statements compatible with truth, and if not true, how can they be pleasing to God, or be placed before us as something edifying? I wish you would give some practical answer to this question which a doubting friend put to me when I read him a passage from the life of St. Catharine, of Siena, who, whilst she could advise the Pope in affairs of great moment, deemed herself a worthless body.

Resp. It is the law of proportions that as we rise to a higher level our circle of vision grows wider, whilst the relative estimate of our own size and power diminishes. Thus the greater a man's knowledge, the greater becomes his sense of limitations in the vast regions of still unexplored science. His view reaches farther for others, but he feels less secure in himself. In like manner it happens that the nearer the exercise of virtue brings a person to God, the more the immeasurable distance of God's perfection becomes clear to his mind. Hence a good man may see good in all around him, yet having by reflection measured his own distance from the point toward which he strives, he realizes his own immense distance from absolute perfection. He sees less of the imperfections of others, the more he is occupied with his own improvement, which, involving concentration and closer introspection, makes him conscious of all the flaws in his own nature. Thus the apparent untruth is simply a disproportion of judgments, owing to different points of view between the man who sees the world around him from above, and the man who sees it close by. The seeming untruth becomes thus the sincerest truthfulness. As an example of this I am tempted to cite a passage from a popular novel writer, because it shows that this judgment is ratified, even by the world, when it is honest. Dickens, in one of his novels, draws a character, Tom Pinch, who is a very simple, yet quite a gifted fellow, and with a good heart and a good opinion of every person whom he comes in contact with. Martin Chuzzlewit, whom he has met in his master's house, is suddenly cast upon the world a poor student without a penny. Martin is a shrewd lad, selfish, and sure to make his way; but Tom Pinch pities him, and following him on the

road thrusts a book into his hand, to the leaves of which he has pinned a half sovereign wrapped in a piece of paper on which are scrawled in pencil the words: "I don't want it, indeed. I should not know what to do with it if I had it." Upon these words, which could hardly have been true, and yet were not a lie, Dickens remarks: "There are some falsehoods, Tom, on which men mount, as on bright wings, toward Heaven. There are some truths, cold, bitter, taunting truths, wherein your worldly scholars are very apt and punctual, which bind men down to earth with leaden chains. Who would not rather have to fan him in his dying hour, the lightest feather of a falsehood such as thine, than all the quills that have been plucked from the sharp porcupine, reproachful truth, since time began!" (*Martin Chuzzlewit*, chap. xiii.)

What is here called falsehood, is in truth but the result of that personal view of self which finds itself small in the presence of another's need. Others may not share that view because they do not see the two-fold term of the comparison in the same way; they are on a lower level, and nearer to the earthly, which seems to them accordingly greater than it is when compared with the divine. Like the eye fixed close to the wall, it may see more of the stone, but it sees less of the wall.

PARS DOMUS SUPRA ALTARE SITA.

Qu. "Abusus vero, qui alicubi irrepsit, habitandi vel dormiendi in ea parte domus religiosae quae supra altare est sita, non amplius tolerandus, sed prorsus eliminandus est." (Conc. Plen. Balt. II, n. 266).

Does the above decree mean only that part or space which is directly over the altar, or does it include the entire space or room over the chapel?

Resp. The phrase "habitandi" indicates that the room above that portion of the chapel which contains the sanc-

tuary is not to be occupied as an ordinary sitting or sleeping apartment. If the room be very large so as to exceed the limits corresponding to the sanctuary, the simplest way to utilize it is to divide it by a temporary partition.

THE PROMISE OF A MASS.

Qu. I promise two persons, separately, to say Mass for their intention. The one offers a stipend, the other does not.

Does not this promise bind me to say two Masses, that is, one for each separate intention?

Resp. Certainly; a promise binds according to the terms in which it was understood. The nature of the obligation in the two cases differs, however, in this, that the one promise binds in *justice*, the other in *charity;* that is to say, if you neglect to say the Mass for which a stipend was received, you are bound to *make restitution*, either by returning the stipend or by having the Mass said by some one else. On the other hand, the neglect of fulfilling the gratuitous promise to say a Mass for a particular intention, though it may be a sin the gravity of which depends on circumstances, nevertheless it does not oblige you to restitution.

TITULARY MASS OF ST. STEPHEN PROT.-M. TRANSFERRED.

Qu. Will you kindly inform a reader of the ECCLESIASTICAL REVIEW:

What Mass is to be said in a church dedicated to the Proto-Martyr St. Stephen on the Sunday within the octave of the feast, supposing that the feast falls on Saturday, and that the day following Sunday (St. John Ev.), is a *Duplex II, cl.?*

Resp. In cases of transfer "Solemnitatis in Dominicam," the general rule is to say the Mass of the feast, *more votivo*, that is, with Gloria Credo, and—in parish churches having

no conventual Mass—commemoration of the Sunday. With regard to the last Gospel, A Carpo (Kalendar, perpet. *De Missa Titularis cujus officium transferri debet;* cap. viii. n. 5), says: "In ecclesia ubi neque viget chori obligatio, neque alia canitur missa de die, addenda erit missae de festo transferendo commemoratio officii diei cum aliis in ipso occurrentibus, necnon *dicendum evangelium Dominicae in fine.*" (Cf. also "Quaest. Mechlin. in Rubricas," *Quaest.* 114 and 116.)

THE QUINQUENNIAL FACULTIES GRANTED TO BISHOPS.

We direct particular attention to the document of the S. Poenitentiaria treating of the Faculties (regarding cases reserved to the Holy See, and Matrimonial Dispensations), which are commonly granted to Ordinaries of missionary countries. The study and right understanding of these faculties is of special importance to students of theology in our Seminaries, who, on being ordained, are generally obliged to make immediate use of them, often without having previously known of their existence.

THE RECITATION OF THE "ANGELUS" ON SATURDAYS IN LENT.

The question whether the "Angelus" is to be recited standing or kneeling *at noon* on Saturdays in Lent, has been repeatedly discussed by liturgical writers, and the best authorities have generally maintained that it should be recited kneeling. The matter was recently brought before the S. Congregation; and as some of its members had already expressed their opinion individually in writing, and the answer involved the gaining of the ordinary Indulgence, the question was referred for decision to the Holy Father.

The answer was:

"*On Saturdays of Lent the 'Angelus Domini' at noon, is to be recited standing.*"

In connection with the preceding doubt, the question was also asked: Whether the "Angelus Domini" or the "Regina Coeli" is to be said at noon on Saturday, within the Octave of Pentecost?

The decision of the Holy Father was:

"*On Saturday, within the Octave of Pentecost, at noon, the Antiphon 'Regina Coeli' is to be recited.*"

We gave the Decree, in question, in the October number of the REVIEW (Vol. XV, page 423), but recall it here as timely in view of the approaching season of Lent.

THE LITANY OF ALL SAINTS IN THE FORTY HOURS' ADORATION.

Qu. I have before me a copy of your *Manual of the Forty Hours' Adoration* which is all the more useful because of its accuracy in details about which there seemed hitherto some doubt. I am surprised, however, to find that you do not follow the Roman Ritual in the text of the Litany of All Saints, which differs in some petitions from the Litany usually recited. Would you please inform your readers whether either form of the Litany may be lawfully used and why you ignore that of the Roman Ritual?

Resp. If our Reverend correspondent will note the Rubric placed at the head of the Litany in the Roman Ritual to which he refers, he will understand why we did not adopt the form there prescribed. The Rubric reads: "Litaniae quae dici debent in expositione XL horarum *in alma Urbe.*"

THE MISSA CANTATA IN THE ST. LOUIS ORDO.

To the Editor AMERICAN ECCLESIASTICAL REVIEW:

Allow me to call attention through the medium of the REVIEW to the list of days as published in the *Ordo* of the current year for the provinces of St. Louis, Chicago, Milwaukee, Santa Fé and Dubuque, on which the *Missa Solemnis vel Cantata de Requie* is prohibited when the body is present in the church. As given in the *Ordo* for 1897, the list is as follows:

1. Omnia festa solemniora universalis Ecclesiae, nempe: Dominica Paschae et Pentecostes, Nativitas, Epiphania, Ascensio, et Corpus Christi, Imm. Conceptio, Annunciatio et Assumptio Deiparae. Nativitas Joannis Baptistae, S. Joseph, SS. Apost. Petrus et Paulus, et festum Om. Sanctorum.

2. Dies Solemnitatis festi ex indulto translati, modo celebretur in populo.

3. Ultimum triduum majoris Hebdomadae.

4. Festa Solemniora localia, hoc est, Patronus loci praecipuus, Dedicatio et Titulus Ecclesiae Propriae.

5. Tempus Solemnis Expositionis Eucharistiae.

6. Feria IV Cinerum, et Vigilia Pentecostes, etiam dies St. Marci et Rogationum, si fiat processio, in Ecclesiis parochialibus unum tantum missam habentibus.

As to the Feast of the Annunciation, I am aware that it has been raised to a duplex primae classis by a Decree of the Sacred Congregation of Rites, approved by Pope Leo XIII, May 27, 1895. Does this es ipso entitle the Feast of the Annunciation to rank among the days that exclude the chanting of the Missa Exequialis, praesente cadavere, or is it because it is also a retrenched holiday? The compiler of the *Ordo* in a note to Fer. 4, die 24, Martii, says, "Cras prohibetur M. Def. etiam praesente Cadavere." No such notification is given in the *Ordo* for 1896, although the Feast of the Annunciation has there its proper rank. What is the cause of the change? The Sacred Congregation was asked: "An dici possit Missa de Requiem, corpore praesente, diebus primae classis cum multu apparatu et pompa exteriori celebratis licet non festivis de praecepto?" and answered, "Affirmative, dummods non sit titularis," April 8, 1808.

Ash Wednesday and the Vigil of Pentecost must have been placed inadvertently among the days prohibited, as there is no law of the Church, as far as I am aware, that forbids the chanting of the Solemn Requiem Mass when the body is present on these days. On the contrary, by a ruling of the Congregation of Rites, March 27, 1779, the Mass is allowed even when the body is absent ob causam rationabilem during the Privileged Octaves, and on all Privileged Vigils and Ferias, such as the Vigil of Pentecost and Ash Wednesday, except the three last days of Holy Week. With these few exceptions, the list seems correct, and substantially agrees with that given by the latest and best writers.

E. M. G.

BOOK REVIEW.

AN EXAMINATION OF THE ARGUMENTS IN THE PAPAL LETTER ON ANGLICAN ORDERS.—THE POPE'S CRITERIA APPLIED TO THE ROMAN ORDINAL. Published by St. Mark's League, Philadelphia. Pp. 17.

The above pamphlet was sent to us with a request to answer the objections raised in it against the recent letter of Leo XIII regarding the invalidity of Anglican Orders. The author is, we are told, the Rev. Dr. Alfred G. Mortimer, Rector of St. Mark's Protestant Episcopal Church, Philadelphia, a scholarly gentleman, who, a short time ago, published a "Catholic" text-book of instruction for Confirmation and First Communion. A controversial examination of the Papal document coming from a leading Anglican minister would naturally cause us to expect a temperate and candid exposition of facts in support of his views, so that we should have to confine our argument merely to an interpretation of the Catholic authorities to which Dr. Mortimer appeals in his criticism of the Papal document.

We regret that our task proved to be less grateful. Let the unbiased reader judge.

It is well known that the Pontifical Letter which Dr. Mortimer submits to "examination" declared that, since there was undeniable historical evidence that the Anglican ordination-rite established by Cranmer in 1552 (usually called the *Edwardine* rite) was essentially deficient, and that this rite being followed for at least a hundred years, as by civil law established, it broke the continuity of Apostolic succession; that, therefore, the subsequent Orders in the Anglican Communion were, in the Catholic sense, null and void.

Dr. Mortimer takes exception to the Papal declaration by saying that if the Edwardine form of Ordination was insufficient "we share this insufficiency of form with the Apostles, who were ordained with *precisely* the words used in the Edwardine Ordinal." And he furthermore insists that the choice of the latter form was "most undoubtedly caused by a desire to conform exactly to the Scriptural form."

The form of Priestly Ordination in the Edwardine Ordinal of 1552, as compared with same form altered by the Anglican Convocation a hundred years later (1662) is :

Edwardine Form for the Priesthood A. D. 1552.	*Same Form altered A. D. 1662.*
Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.	Receive the Holy Ghost, *for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands.* Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of God, etc., (as in the form of 1552.)

Both forms contain indeed the Scriptural words, " whose sins thou dost forgive," etc. But are these the only words in virtue of which the Apostles received the Priestly Ordination, and do they cover the essential ground of the Apostolic Priesthood? If Dr. M. were to baptize the children in his church by the infusion of water saying : " In the name of the Father, and of the Son," he would truly use the words used by the Apostles; yet as the form is incomplete, it would not be a valid baptism ; or if a nurse bathing a child would in the manner of Christians who perform their actions in the name of the Holy Trinity pronounce the ancient Christian benediction, saying : " I wash thee in the name of the Father, and of the Son, and of the Holy Ghost," it would still be no baptism, because, though the form is complete and the material act of washing is identical with the act of baptizng, yet the intention corresponding to the essential terms of the sacramental act is wanting.

Surely, Christ did not confer the priesthood upon His Apostles merely by bidding them to forgive sin. If the power of binding and loosening was an *integral* function of the continued work by which the fruits of the Redemption were to be applied to coming generations, can we say—does any of the Christian Fathers before King Edward's time say—that this was the *essential* function by which the Holy Ghost was to operate through the Apostles and their successors, who were to be ordained, not only to preach, to reconcile, but to offer sacrifice, as St. Paul expressly tells us : " Every high priest, taken from among men, is *ordained* for man in

the things pertaining to God *that he may offer both gifts and sacrifices for sin.*" Nor does the Apostle leave us in doubt as to the character of this atoning sacrifice which, he adds (Heb. v, 1) is to be according to the order of Melchisedec, that is to say, the eucharistic offering of which the prophet Malachias had spoken. And this priesthood "no man assumes to himself unless called of God, as was Aaron." From the grace and power of consecrating the true Body and Blood of the Lord flows the efficacy of the other priestly functions, of communicating the word and administering the sacraments by which, as through so many channels, the fruits of the Atonement are applied to the individual soul. Of the *sacraments* and *priestly* functions which have been recognized in the Church since Apostolic times the Edwardine Ordinal specifies the forgiveness of sins, a power which we may recognize in the priests and prophets of old (as when Nathan announced forgiveness to David), but *which has nothing about it to distinguish the priestly office of the New Law.*

It may be urged that the admonition, "And be thou a faithful dispenser of the Word of God and His Holy Sacraments," must be taken to supply the deficiency to which we have called attention. It will be noted that the Convocation of 1662 sought to make good the omission (would Dr. M. say that they were less anxious to adhere to the Scriptural form *only*?) by inserting the words: "*for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands.*" Whether this change was necessary must be determined from the intention and sense which the framers of the Edwardine form, and those who used it according to law prescribed, had attached to the words. If by *sacrament* the revisers of the Prayer Book of Edward VI meant what the Lutherans and Calvinists mean, then it confirms the contention of Catholic theologians that the Anglican rite was merely a formula used by Protestants. What do history and facts say?

The Edwardine Commissioners changed the Ritual from the ancient Catholic form twice. The revision of 1552 is the second revision. Let us see what were some of the principal changes made, and whether they were really and clearly an indication of Protestantism and, as has been asserted with good reason, the work, practically if not literally, of the German Reformers Bucer and Melancthon.

We shall follow Dr. Mortimer's example and quote exclusively from his own co-religionist authors—authors who are readily

accessible to the average student of the subject, and particularly to the members of St. Mark's Episcopal Church in Philadelphia, should they be disposed to read these lines. In the *History of the Book of Common Prayer* by Dr. Butler, Professor of Church History and Liturgics in the Episcopal Seminary of Philadelphia, we find an accurate statement (VIII, p. 22), of the Convocation of 1562. We select only some of the changes made in the second Book of Edward, as sufficient to show that the Edwardine reformers meant to do away with the idea of *sacrifice* in the priesthood :

1. A change of the use of the terms *mass* and *altar*.
2. A change of the rubrical form of *consecration*.
3. A change of the rubric for receiving the *bread*.
4. A change of the rubric regarding the *reservation of the sacrament*.
5. The new prayer book declared that "kneeling at the sacrament does *not imply worship of the elements*."

Regarding the last-mentioned addition, Dr. Butler says : "It was, and still remains in the English book, an elaborate and emphatic protest against the corporal presence of Christ's Body and Blood, and against what is known in our day as "Eucharistic adoration" (p. 25).

If we remember that these changes were made in deference to the protests of the German reformers, who were then actively engaged propagating their principles throughout England, and who had, as Dr. Butler shows (citing Cardwell's *Two Liturgies of Edward VI Compared*), superintended the first revision of the Prayer Book, made only three years before, we shall better understand the animus of Cranmer and Ridley, who were urging the matter. Indeed the second revision was a decided advance toward Protestantism, as becomes still more plain when we compare such parts as the following rubric which regards the distribution of Communion :

First Prayer-Book of Edward VI.	*Substituted Form of the Second Prayer Book.*
"The *Priest* shall first receive the Communion in both kinds, and when he delivereth *the Sacrament of the Body of Christ*, he shall say: *The Body of Our Lord Jesus Christ* preserve thy body and soul to everlasting life."	"The *minister* shall first receive Communion in both kinds, and when he delivereth *the bread*, he shall say: Take and eat this in remembrance that Christ died for thee and feed on Him in thy heart by faith with thanksgiving."

Simultaneously with this change of the terms of Catholic faith in the essential object of the priestly ministry, the rubric of the Edwardine prayer-book ordained that the ancient *priestly insignia* worn at the Holy Sacrifice—alb, vestment, cope—shall no longer be used, but in their place the rochet or the *surplice only* (as was the newly introduced custom of the Lutherans who had openly done away with sacrifice and priesthood). See Dr. Butler, *l. c.* p. 24.

Does this savor of a desire to retain the scriptural forms of the ancient Apostolic liturgy as represented in the Sarum and Roman, or any of the Oriental rites of the Catholic Church to which Augustine and Anselm had belonged? The truth is that impartial historians of the Anglican Communion, as well as others who had no interest in misjudging the work of the men who established the Edwardine reforms, admit that these changes are due to the *ultra-protestant* views of Edward (to use Dr. Butler's expression) or, more correctly, of the English Parliament. (*History of the Prayer Book*, p. 25, x).

Quite in harmony with this view of the priestly office was that of the revisers of the English Bible betweeen 1526 and 1611, who seemed to feel that there was no more need for such words as *altar*, *priest* or *ordained* in the English Church. Accordingly they eliminated these words and substituted *temple* and *elders* and, *by election in every congregation* for the well-used and well-defined and wholly Englished terms of old. The late revisers of 1883 have been honest enough to *restore* the Catholic words, at least in some cases, and in making some 4,000 *textual* changes *of the New Testament alone* have confessed that the Catholic version from which the reformers, so-called, departed more than three centuries ago, was much more accurate in its translation, if not so graceful in its style of English. The same is the case precisely with the Edwardine Ritual. A hundred years after its first introduction the *priest* was again put in the place of the *minister*. The Litany was made to include a prayer against *schism*. *Church* was substituted for *Congregation*. In short, Dr. Tenison computed that there were about 600 alterations made in the Prayer Book when the Edwardine ritual was discarded by the Convocation of 1662. "All clergymen were required not only to adopt the Liturgy thus altered, and *to declare* if they had not hitherto conformed, *the unlawfulness of their past conduct*, and if they had been ordained by other than bishops to submit to episcopal ordination." (*Cardwell's Conferences*, pp. 141-2, §§ 380 6. See Butler op. cit. p. 72).

It is true that in the writings of Cranmer, Jewel, Andrewes and others we find still expressions which are taken from the ancient Roman or the Sarum ritual and have to Catholic ears a Catholic meaning, but the context plainly indicates that the reformers meant them in a widely different sense. Nor need we go so far back. Anglican divines of our own day, in good standing, use such terms whilst they protest against their Catholic meaning. And probably the number of those who, like the learned Bishop of Worcester, Dr. Perowne, and Dr. Gilbert Child, are of this conviction, is far more entitled than the Church Union to represent the Anglican Church. But the members of the Church Union, even, are not at all at one or sure about the Apostolic transmission of their orders through the chasm created by the use of the Edwardine ritual. Why else would they go out of the Anglican succession to find valid ordination at the hands of some Dutch schismatic Bishop, a fact which Dr. Lee does not care to hide, and for which the *Statement* printed at the end of his volume, *The Church Under Queen Elizabeth* (published in 1880), assigns very strong reasons. Therein he states that it has "been found to the sorrow and shame of many that the spiritual freedom of the Church, together with the actual jurisdiction of its episcopate, is practically extinct. And having been forced by the invasion and active power of those evils to investigate more closely the whole history and condition of the Established Church since the Tudor changes, certain other defects and abuses have become evident to the founders of this Order (of Corporate Reunion), which urgently call for a remedy." The next paragraph of the Statement specifies the evils alluded to above to be: 1. Extreme confusion of organization and discipline. 2. Grave diversity of doctrinal teaching. 3. Lapse of spiritual jurisdiction. 4. Loss of the spiritual freedom of the Church. 5. Uncertainty of sacramental status, arising from the long-continued prevalence of shameful neglect and carelessness in the administration of baptism, contrary to the directions contained in the Book of Common Prayer. 6. Want of an unquestioned Episcopal Succession," etc.

But we must not weary the reader. If the Reverend Messrs. Denny and Lacey, whose arguments on the Anglican side have been throughout characterized by sobriety, refuse to accept the testimony of Macaulay, who (*History of England*, Vol. I, chapter i, page 74) reasons from creditable contemporary evidence that Jewel, Cooper, Whitgift, etc. did not believe in the episcopate as an apostolic order, but thought it wise that bishops should be retained as "overseers," the

testimony of men like the Bishop of Dorchester, the Bishop of Selby, the Bishop of Caerleon and other estimable members of the Corporate Reunion who have anxiously studied the question, should surely carry some weight. Of course, it is possible to explain away even the plain meaning of their words, but then we could not hope to convince confirmed prejudice. We pass on to the other principal arguments of Dr. Mortimer.

"Our second argument," says the Philadelphia divine, "is absolutely unanswerable with Romans, since it is that the very authority, the S. Congregation of the Holy Office which promulgated this letter we are considering, in the year A. D. 1704, decided that "Receive the Holy Ghost" *alone* (without even what we have in regard to absolution) was sufficient form; and priests ordained by that form have ministered in the Roman Church." Here follows the lengthy text of an imposing document by the S. Congregation.

May we be permitted to say without giving offense, that it appears somewhat strange that Dr. Mortimer should not have intimated any misgivings about the genuineness of this document which had been declared fictitious long ago? The so-called Abyssinian decision was, indeed, never given, and Canon Estcourt's Decree is, as it has been called, a bogus document, which was exposed soon after it appeared, some twenty years ago. Like most of the errors of its kind, it had some foundation. The archives contained a form of petition to which a statement of theological opinion (*votum* in the technical language of the R. Congregation) had been appended, which solicited confirmation from the Holy See. But the Holy See had never endorsed the *votum* nor given it any favorable consideration, so that its very existence unapproved and unanswered shows that the S. Congregation had rejected it. This is not new, and if Dr. M. had consulted some of the theologians with whose writings he appears to be familiar, he would probably have been more diffident in advancing the "unanswerable argument" against "the Romans." Of course, the subject was revived during the recent discussion, and the defenders of Anglican Orders seemed reluctant to accept the fictitious character of the decree, because it is one of the chief arguments for their side. Still there were but few of the representative men who affected to plead ignorance of the fact that the late Cardinal Franzelin had, in 1875, made a search for the alleged document in the Archives, and found what we have above stated. The error, which appears to have originated with Antoine, a French theologian, had no better

authority than the erroneous reading of two separate documents, collated in print, as though one completed the other.

If, then, Dr. M. continues to build on this imaginary decision a subsequent judgment in which "the S. Congregation reaffirmed the above decision," we know what to think of it. The fact is that the S. Congregation in 1860 issued simply a decree which sanctioned a certain form in the ordination rite *without excluding the principal* of which it was a part. The ordination rite of the Abyssinian Church is quite as explicit in its reference to the priestly function of sacrificing as the Roman, for it is, as Fr. Smith points out in an article of the current (January) number of the *Contemporary Review*, "incorporated in the Liturgy of the Mass, thereby signifying in the most unmistakable manner that its purport is to create priests and bishops who may take their parts in the celebration of the divine mysteries." The Edwardine form, on the contrary, "instead of determining the ambiguity of the form to a sacrificial meaning, determines it to the exclusion of such a meaning." (Page 38.)

So much for the "unanswerable" objection.

The next point upon which Dr. Mortimer lays stress is that the *intention* of the Edwardine Bishops was right.

We have already sufficiently indicated from the changes made in the Prayer Book that the intention of the Edwardine reformers was of a decidedly Protestant bent, that is to say, they wished to do away with the sacrificial priesthood. Dr. M. explains to his readers that the reformers in ordaining had the *intention of making a sacrament, and that they were serious.* This he shows to be sufficient for the making of priests and bishops, by quoting at some length from *Bellarmine*, as though Bellarmine and the Pope held opposite views on the subject.

Now, this is odd, if not worse. Neither the Pope nor any sensible Catholic doubts that the Bishops of Edward's time had the intention of making *what they called a sacrament*, and we are quite willing to admit, also, that they were serious. But the efficacy of their intention depended on what they *willed to understand by sacrament.* The Brahmans have a sacrament and a priesthood, the Egyptian Hout-Api ordains priests ; but these can lay no claim to Apostolic succession. They all may have the general intention of doing what God, and by implication what Christ or the Church wants them to do, and the Anglican Bishops, too, may have had such a general intention. We are also quite ready to allow as perfectly true, what Bellarmine states, namely, that it is not necessary

to have the intention of doing what the *Roman* Church does. Indeed, the Pope himself admits this, and Dr. M. is simply disingenuous when he says: "The Pope *implies* (sic!) that the intention to do what the Roman Church does was wanting," as though that were essential. Surely it is no secret that the Pope admits the Orders of the Greek Church, and that he recognizes the validity of Orders in the schismatic churches both of the East and in Holland, Germany or France. Hence when he refers to the fact that the Edwardine Bishops did not have the intention of the Roman Church, he can mean nothing else than that they *excluded* and *rejected* that intention in as much as it expressed the doctrine regarding the Eucharist and the Priesthood, universally understood as a ministry of sacrifice and atonement. The English Bishops who conformed to the Edwardine Prayer Book, could not have had the intention of doing what they declared as unnecessary and even wrong. The fact that they were honest in their intention, and that they intended *a sacrament* has nothing to do with the intention required for the validity of Orders, since they surely did not intend the sacrament of the Priesthood as it had been recognized in the Church, and as many honest Anglicans of to-day would wish to see it restored among them in its full efficacy of Apostolic succession. Their "priesthood" is a ministry, but it is not a *sacerdotium*, not a *sacrificing* priesthood whose virtue is transmitted through the unbroken chain of Apostolic ordinations. The Edwardine rite unquestionably broke that chain in those who followed Cranmer. And it is precisely in order to emphasize this distinction that the English translators of the Papal Letter retained the word *sacerdotium*, and it is wholly unjust to interpret its retention in the English version of the Pontifical Letter as having any other purpose than to show that the elimination of the Catholic (or if you wish Roman Catholic) idea of "priesthood" and "sacrifice" and "mass" and "altar" from the principal portions of the Edwardine Prayer Book, and the distinct substitution in their place of the Protestant terminology imported by Melancthon and Bucer and other Lutheran friends, indicated the true mind and intention of Cranmer and Ridley with their associates. Indeed it is plain as day to any unprejudiced student of the times, and openly admitted by nearly every Protestant historian, including the most reputable Anglican writers, that if the Edwardine reformers did retain the outward occasional use of Catholic terms, they did so in deference to the common people who were not so willing to accept a complete change of religion as were the large body of officials,

lay and cleric, who held their livings at the mercy of the Crown, and expected to be fed upon the confiscated goods of the old Church.

Equally futile is Dr. Mortimer's next argument, though he manages to leave upon the unwary reader the impression of his exceptional accuracy in the translation of Latin documents. Let us state the facts. Two years ago, whilst the Anglican Commission was in Rome to examine, with others of the Catholic Church, the question of the validity of their Orders, one of the members of the Secret Archives came upon a document of Paul IV, in which that Pontiff sanctions certain dispensations communicated to Cardinal Pole with regard to clerics appointed to ecclesiastical benefices, etc., in England during the preceding years. The document bears date of the year 1555, and followed about three months after the famous Bull *Praeclara charissimi*, thus throwing light on the condition of ecclesiastical affairs at a time when the Second Prayer Book of Edward VI (1552), was followed under authority from Parliament and the King. A parallel document is found in the English Statute Book. (Gibson, Statutes 1 and 2 of Philip and Mary, c. 8. Codex, p. 41.) And a third parallel document, from the papers of Cardinal Morone (the friend of Cardinal Pole, who took a leading part in the negotiations with Queen Mary), contains a *Summary* of the dispensations granted to the Papal Legate in England. There is a difference in the wording of one of the passages; the document found in the Archives at Rome containing the word *concernentia*, which is wanting in the copy of the English Statute Book. Dr. Mortimer points out that the Pope, in quoting this passage, omits the word *concernentia*, and he himself gives us an English translation of it from which he draws the conclusion "that the very Bull of Paul IV which Leo XIII *misquotes* (*sic!*) as condemning our Orders, expressly states that, though the dispensations and indults concerning them were null and void, because obtained from the King, *the orders themselves were to be accepted as valid*" (italics ours).

Now, before we give the passage for the consideration of the unprejudiced reader, we call attention to the fact that the text which Leo XIII is said to have *misquoted* is not the text of the Statute Book, but the text whose publication Leo XIII himself was the first to order. None would have known the difference had the copy found in the Archives remained in the hands of the Roman archivist. But the Pontiff expressly desired its being made public for a better understanding of the case. And the writer of these lines speaks with distinct authority on the subject, because he was one of the

first to obtain a copy through the courtesy of the editor of the *Civiltà Cattolica* of the full text of it for the AMERICAN ECCSESIASTICAL REVIEW, so that it was not necessary for Dr. M. to get his information from the London *Tablet*, which published it long after. Perhaps the fact that the Glasgow *Herald* (Sept. 28, 1896) first made the discovery of the Pope's "misquotation" had something to do with the reference to the *Tablet*. If not we would recommend Dr. Mortimer to read the *Tablet*, October 17, pp. 606, and he will find there the full explanation of the *concernentia* "misquotation." The interpretation of the *Glasgow Herald* has been stigmatized as simply slanderous. We can hardly escape the feeling that to repeat it is to participate in the malice; for even if we accept Dr. M.'s translation of the passage and assume that the Pope, in quoting the English Statute Book, was ignorant or forgetful or even willed to ignore the document which he himself had shortly before caused to be made public, and which was in everybody's hand and much discussed during the previous examination, it was impossible to read *any ten lines in that same document* without meeting the plainest confirmation of the Pope's interpretation.

The exact text of the letter of Paul IV is as follows:

"Dilectus filius Reginaldus sancte Marie in Cosmedin diaconus Cardinalis Polus nuncupatus nostre et apostolice Sedis in Regno Anglie Legatus de latere cum compluribus ecclesiasticis secularibus et diversorum ordinum regularibus dispensationes personis que diversas impetrationes dispensationes gratia(s) et indulta tam ordines quam beneficia ecclesiastica, seu alias spirituales materias *concernentia* (italics ours) pretensa auctoritate supremitatis ecclesie Anglicane *nulliter et de facto obtinuerant* (italics ours) et ad cor reverse," etc.

Dr. Mortimer gives a Latin text somewhat different (which we shall trace directly and then translates: "And all ecclesiastical persons, whether seculars or regulars of any Order, who under the pretended authority of the supremacy of the Anglican Church have, *nulliter et de facto*, received any requests, dispensations, grants, graces or indults concerning Orders not less than ecclesiastical benefices and other matters spiritual, but who have returned to the bosom of the Church and been restored to unity, we will indulgently receive in their Orders and benefices, either in our own proper person or by deputies by us appointed for that purpose." The last words show that Dr. M. could not have had before him the text of Paul IV's letter, because they are the words of the Legate,

Cardinal Pole, who was ready to apply the dispensations (granted by the Pontifl) *either in person or by deputies* under his jurisdiction. The fact is, Dr. Mortimer quotes, without appearing to be conscious of the error, the letter in which Cardinal Pole asks the Pontiff for the faculties afterwards ratified by the latter. But we need not insist upon this blunder unless so far as it shows the ease with which Dr. M. passes over the real meaning of Latin words and clauses, when there is room for airing the contentious wisdom of the *Glasgow Herald* or a reprint.

But to finish our scrutiny of *concernentia*. We believe, with the experts versed in the draughting of Bulls who were consulted on the subject of its genuineness and meaning, that its omission in the Statute Book is accidental, and Dr. Mortimer is quite right in insisting upon it as part of the form in which Cardinal Pole petitioned, and the Pope granted, the requisite faculties. The word is inserted in the text after *spirituales materias*. Hence, we should have to read it in English after "indults," which, at first sight, gives it the sense of "grants and dispensations invalidly received concerning orders." But a closer examination of the context and the above-mentioned Summary shows that the whole clause was purposely framed to give Pole the fullest powers, so that he might be able to dispense not only those who were validly ordained, retaining them in their Orders, but also "those who were invalidly ordained, that they might be promoted to the Orders which they had invalidly received." This is the official interpretation of authorities in the matter who were called upon to report on the subject of this document and whose ability and honesty of purpose is equally above suspicion. In support of this interpretation they referred to the fact "that the very faculty upon which Pole had acted was that given previously by Julius III," which bears but one interpretation; moreover, that the *Summarium* expressed the true meaning of the document in plainest terms. From these evidences it becomes clear that the faculty was given "with a view to promoting persons invalidly ordained to valid orders" and it is this interpretation of the clause "based upon the complete context of the documents, and upon the fuller and underlying evidence of the *Summarium* which fixes this import," that the Holy Father desired to present in the passage criticized. "The Pope put simply into words the true and authentic meaning of the passage quoted according to its fullest, widest, and most scientific interpretation." (For a more complete analysis

of the passage criticized, see the *Tablet*, Oct. 17, 1896, before referred to.) But anyone who reads only the document itself, will there find sufficient indication that the inference drawn from his translation by our learned critic, namely, that "Anglican Orders were to be accepted as valid," can have had no place in the mind of Paul IV.

Perhaps Dr. Mortimer may refuse to accept this interpretation, as it comes manifestly from "the Romans." In that case we commend to his consideration the following facts, which may appeal to his good sense: If Cardinal Pole asked for the faculty which empowered him to accept as valid the Edwardine Orders, (since only the "indults *concerning* them were null and void,") we must assume that he meant *to use it.* And if the Pope gave him the desired faculty, we must assume *a fortiori* that he deemed it a duty *to use it.* But we know he did not; on the contrary the Episcopal Records, lately examined in England, show that before the year 1558 converts from Anglicanism who had been ordained according to the Ritual of Edward VI, were invariably *reordained*, as though they had been simple lay men. (*De novo ex integro eosdem ordines susceperunt.*) If Dr. Mortimer will examine the issue of May 1, 1896, of the London *Times*, he will there find a letter from Dr. Brown, the Anglican Bishop of Stephney, who has been prominent in this controversy, and who confirms and comments upon the fact which I have just stated. What, then, becomes of the important *concernentia?*

The next point urged by Dr. Mortimer is even less happy; nor can it plead the difficulty of understanding the technical style, such as obtains in the formulas of the Curia. The Pontiff, quoting from a brief of Julius III, says: "By this expression those only could be meant who had been consecrated according to the Edwardine rite, since beside it and the Catholic form there was no other in England." "This statement," says Dr. Mortimer, "is simply *false* in fact, and the committee who examined our Orders knew it, for they had laid before them a document printed by Pococks' Burnett, by which Edward VI permitted John a Lasco and his German congregation (sic !) to appoint their own ministers and to use their own proper and peculiar rite; and yet in the face of this the Papal letter asserts that no rite was used in England save the old rite of the Latin Pontifical and the new rite of the English Ordinal."

So the Pope's statement is a barefaced falsehood, because John a Lasco was allowed to use a rite for his German congregation! Dr. Mortimer says nothing of Jewish rites and Masonic rites, nor of

sundry non-conformist rites which may have been licensed by the king for various ministries; such rites would be quite as pertinent an argument against the Pontiff's statement as is the case of John a Lasco. Dr. Mortimer seems to have overlooked the fact that the Pope speaks about *consecration* of bishops, and not of ordination. Presumably John a Lasco had no need of using special faculties to *consecrate* bishops for his *German congregation.* He did not believe in them even if his congregation had been extensive enough to need them. If Dr. M. had but read more carefully his own quotation he would have noted the fact that it concerns those only "who had been *consecrated* according to the Edwardine rite." It would then have been wiser not to unearth the very short-lived and questionable dignity of *Superintendens Germanorum Ecclesiae*, which Cranmer conferred on the apostate, though clever, priest, who changed his faith as often as his domicile, from Poland to Germany, and Belgium and England, and Holland.

Thus the indignant conclusion, that "the statement of the Papal letter not only *contradicts history*, but contradicts evidence which the committee had before them," becomes somewhat ludicrous, resting, as it does, on a manifest misreading of the text of the Papal letter.

Passing over the rather gossipy insinuations about the Gallican and Ultramontane parties in the Roman Church, we wish to direct attention, before concluding, to the "Tu quoque" argument, in which Dr. Mortimer applies the Pope's criterion to the Roman Ordinal to prove that if the Anglican Church has no valid Orders, neither has the Roman Church. For this purpose our critic cites Father Hunter, a Jesuit theologian of our own day, who, happily writes in English.

From a lengthy quotation of this author Dr. Mortimer obtains the "confession that there is no agreement whatever among Romans in regard to what is *matter* and *form*, three different opinions being held—one of them that the giving of the chalice and paten (the tradition of instruments), is the *matter*, and the words said at that time the *form* which, as we have seen, has the authority of the decree of Eugenius IV, *pro Armenis*, at the Council of Florence; and this was the almost universal opinion of Roman scholastics from the twelfth to the sixteenth century. It is overthrown, however, as Hunter points out, by the discovery that this ceremony formed no part of the ancient Ordinal, and was certainly not in use before the tenth century, so that the Romans are confronted with the difficulty, either that their Church invented a new *form* and

matter of conveying the Sacrament of Orders at that time, or that this is not the form and matter. The first of these alternatives is quite inadmissible, since the Church has probably no power to alter the form and matter of the Sacraments; and the second labors under the difficulty that an infallible Pope has to be proved fallible, and that on a very serious occasion, when putting forth the decrees, 'pro Armenis,' at the Council of Florence."

Now, let us see what Father Hunter really does say in the passage cited by Dr. Mortimer.

After having shown in several paragraphs that the priesthood in the Catholic Church is approached by other Orders as so many steps, and that a distinct character is impressed upon the ordained by different forms of words and symbolic acts, he asks which of these forms and acts are to be considered as *essential* for the imparting of the sacerdotal character. For, as is the case with any public office, the authority or executive power which it conveys to the candidate might be expressed in various forms, some of which are but repetitions, (or interpretative and supplementary expressions), of the dignity and virtue of office, while others contain in themselves the essential completeness of both. But the sacrament of Orders comprehends different degrees and corresponding spiritual faculties, and the sacramental virtue is the infusion of a spiritual energy, the communication of a supernatural life power. And just as the animal organism receives at some period of its existence the vital principle without our being able to determine *exclusively* the precise factors by which the vital principle is transferred, so in the transmission of spiritual vitality we may not determine *exclusively* what is of integral importance, although we know very well that *certain factors cannot be excluded;* one form may include more than another—not so much as *essential*, but rather as *integral*.

But to come to the passage in Father Hunter, ostensibly "quoted" by Dr. Mortimer: "From this *it might seem* that the tradition of the instruments was the essential matter, *or at least a part of it* (the words here italicized are omitted by Dr. Mortimer), and this, as we have seen, is the teaching *conveyed by the instruction given* (italicized words omitted by Dr. Mortimer) by Pope Eugenius IV to the Armenians."

Father Hunter not only states that the teaching of Eugenius was simply an *instruction* for the Armenians to use a ceremony which he desired them to observe as an integral (not essential) part of the ordination rite, but he explains that this instruction was a mere

direction, not a dogmatic utterance in any sense ; for if Dr. Mortimer would have had the candor to continue the excerpt he could have told us that on the next page (381) of the same book Father Hunter distinctly says that the Pontiff did *not* intend to assert "*that the tradition was essential: but, he called attention to a rite used in Rome supplementary to that imposition of hands which the Armenians already employed.*" And yet Dr. Mortimer speaks of inadmissible alternatives which compromise the Pope's infallibility, and later on pretends to admit that Leo would be "undoubtedly right" in his view regarding the essential of imposition of hands, "but, unfortunately for the Romans, he contradicts the decision of Eugenius IV. And this is not the only dilemma that they (the Romans) have to meet—two Popes contradicting one another in regard to so important a question ;" and then the Doctor goes on to repeat alternately the imaginary Abyssinian Decree of 1704 and the false reading of Eugenius IV against the explicit statement of the Pontiff.

Dr. Mortimer cites Gasparri as "one of the theologians who examined our Orders, and one of the greatest canonists of the day" who has noted several forms of ordination "which lack the precise features that the Pope declares to be essential." In the first place let us say that Mgr. Gasparri has convicted himself repeatedly of unhistorical and erroneous statements on this particular subject of Anglican Ordinations ; that, therefore, he is not an authority that can be quoted with confidence. (Proof of this is found in the excellent article by Father Brandi translated from the *Civiltà Cattolica* in the current numbers of the AMERICAN ECCLESIASTICAL REVIEW.) Furthermore, it is untrue that there is a single Oriental rite (we include the schismatic sects also) that does not fully satisfy the requirements of form and intention set forth by Leo XIII. And for this, Canon Estcourt's work itself, with which Dr. M. seems familiar, gives quite sufficient evidence, unless we mistranslate, garble, or unduly emphasize parts to the exclusion of a legitimate construction from context.

But we cannot weary the reader with further altercation. Enough has been said to show both the animus and the critical value of Dr. Mortimer's presentation of the case. He wrote, of course, for Anglicans, although he speaks at the end (page 17) as though he meant to instruct Catholics, and he is safe enough in appealing to the testimony of Roman theologians, which, even if they were accessible, most of them being written in Latin, will be examined by few of his readers. But we take Dr. Mortimer at his word, in one case

—let his people, if they are honestly in quest of eternal salvation, read Father Hunter (Longmans & Green, London and New York), not in a contentious or suspicious spirit, but with a desire to know the truth of Revelation and with a strong purpose to set aside every consideration of human respect, only to find peace of soul and the kingdom of God.

THE AMBASSADOR OF CHRIST. By James Cardinal Gibbons, Archbishop of Baltimore. Baltimore and New York. John Murphy & Company. 1896.

This latest volume from the pen of Cardinal Gibbons takes a unique place among the works which deal with the clerical life. It departs in the first place from the conventional, I should say, traditional, form both in the manner of its treatment and in the style of its language. It is modern, that is to say, it appeals to the mind in its present surroundings ; the illustrations are drawn from the things seen and heard by those to whom the book addresses itself. For the rest, it is the speech of a familiar friend who, not without dignity, tells what he has realized in his own priestly and public life, and that for the guidance of a younger generation whom he feels it not only his duty to warn and instruct, but for whom he has an affectionate preference. And above all this and through it there runs an ardent patriotic devotion to the interests of our American Republic.

Such is the make-up, the character, the tone of the work, and as books are often a truer photograph of their writer than the sensitive plate of the camera can reflect, especially where the author is a teacher rather than a literary artist, we venture to say that every reader, familiar with the public and domestic life of the Cardinal, will here recognize the true portrait of his mind and heart.

In the arrangement of the topics the author keeps in view the actual relation of things rather than the speculative. Thus in the treatment of the clerical character we find the social requirements interwoven with the theological virtues, whereas in the old writers the latter are made a sort of preparatory ground for persuading the cleric to virtuous conduct in the world. Hence we have *Charity and Politeness*, *Truth and Sincerity of Character*, *Study and Retirement* treated simultaneously, because they have an

actual affinity, are mutually complementary, or, as in some cases, the one grows out of the other by a sort of natural process.

The author lays special stress upon the necessity and advantage of a discipline in the Seminary, which, while very exacting, is the spontaneous outgrowth of a high sense of duty. The regulations for the United States Military and Naval Academies are presented to the seminarist, not so much a model for imitation as rather a standard of comparison ; for it is certainly true that efficiency in trying and responsible stations is secured by strict discipline and unquestioning obedience.

The subject of special studies for the priestly calling, the culture required of the minister of the Gospel, the various pastoral duties in their principal outline are dwelt upon with a view to present demands. The admirable chapter on "Hindrances to Charity," showing forth the narrowness and injury of yielding to national prejudices and the fostering of cliques, has already been commented on in the press, and with especial emphasis in Father Hudson's judicious criticism of the work.

We shall probably have occasion to return to the volume as of particular interest to our clergy in more than one respect.

THE LIFE OF FATHER CHARLES PERRAUD. By Augustin Largent, Priest of the Oratory, Paris. Translated with the Author's sanction. With Preface by His Eminence James Cardinal Gibbons. New York: The Cathedral Library Association. 1896.

To many, this short biography will prove not only interesting reading, but an incentive to public-spirited action. Brother, we believe, of the venerable Cardinal Perraud, the Abbé Charles had much of the chivalrous spirit of the illustrious French Archbishop, whose writings show him to be a special friend of the military profession. Father Charles excelled as a preacher, though his first sermon seems to have been a failure ; he was remarkable for organizing power, and devoted to works of true charity without discrimination. Though of a military race and character, he understood well that the only legitimate reason for the existence of the army is to secure peace. Accordingly he was zealous for the establishment of a grand peace-union, such as has come to pass in these days. His

piety was deeply tender, and, as is usual in such cases, God taught him successfully that His work is accomplished mostly through sorrow. He was a student, too, though his classics, it is said, were rather the writings of his contemporaries than the old masters. He drew inspiration from his friends, they were his teachers as well as his ideals—Lacordaire, Gratry, Henry Perreyve.

But we must not anticipate the contents of this neatly printed volume.

SOCIALISM AND CATHOLICISM. From the Italian of Count Edward Soderini. By Richard Jenery-Shee, of the Inner Temple. With a Preface by Cardinal Vaughan.—Longmans, Green, & Co.—London, New York and Bombay. 1896.

When Leo XIII had issued his memorable Encyclical Letter *Rerum Novarum*, there appeared at once a host of commentaries explaining the various and special applications of the programme outlined by the Sovereign Pontiff for the study and solution of the Social Question. That question has been hanging over the civilized world like an oppressive cloud, threatening to burst and destroy the results of our vaunted progress during a full generation; and the aim of the Sovereign Pontiff directing the attention of churchmen, statesmen and philosophers to its only possible solution, is apparent from his earliest public pronouncements, beginning with the Encyclical *Inscrutabili* in 1878, the *Quod Apostolici Muneris* of the same year, and particularly the *Immortale Dei* (De civitatum constitutione christiana), of 1885, and the *Sapientiæ Christianæ* (De præcipius civium christianorum officiis), of 1890.

Among those who have treated the subject on the lines suggested by the Pontiff is the illustrious Count Soderini. The occasion of his writing, next to the interest which the Encyclical had aroused among statesmen and political economists, was the attitude assumed by the German Emperor almost immediately after his accession to the throne, in recognizing, not only the importance of the social question, but declaring himself ready to co-operate in its solution with all men of good will, and foremost with Leo XIII.

Count Soderini, with many other sagacious observers, saw the advantage of such an alliance for social reorganization, but also saw the almost insuperable difficulties. German Socialism derives

a distinct power for evil from the traditions of its birth-region, because there it has built itself into a true scientific system. Marx and Lassalle have not only been the foremost champions of radical Socialism, but they have given to their doctrine a precise and concrete form. "In the writings of these," says our author, Socialism "should be principally studied, inasmuch as in them and not elsewhere is the very quintessence of all modern Socialism to be found."

The Encyclical on the other hand represented principles diametrically opposed to the German philosophy. It assumed, to use the thought of De Tocqueville, that when the passion for the pursuit of material well-being spreads from the classes whose vanity it feeds to the classes whose envy it excites, social revolution is imminent and irresistible, unless religion interpose. "And the reason is, that the passion for material well-being finds no check in a democratic community save religion, and were religion to decline, and the pursuit of comfort to gain the ascendant, then would liberty utterly perish," (Tocqueville De la Démocracie en Amérique.)

To test the possibility of a reconciliation of the ideas we have set forth, namely, that of William II representing the German school of thought, and the Catholic philosophy advocated in the Encyclical *Rerum Novarum*, is the leading purpose of Count Soderini's exhaustive study. But it must not be assumed that, because the author directs his main strength to combating a single foe, that his argument is lacking in completeness, and would not, therefore, serve those who wish to study the social question on general lines. He surveys the fundamental doctrines of the principal schools; touches, with singular dexterity, the crucial weaknesses of the rationalistic view of man's position in the social universe; turns over every stratum of society, examines the condition and composite elements of every layer, each individual fragment worthy of note; next he subjects to proof the utility of the thousand and one methods and theories invented to reform society and equalize the conditions of master and dependent, capitalist and laborer. The topics of Private Property, the Right of Expropriation, Rents, Wages, Protection and Free Trade, Increase of Population, Taxation, State Rights, Principles of Co-operation, Profit Sharing, Insurance, etc., etc., are all treated in a thoughtful and logical way, which no student of political economy can afford to ignore. For American students the work is of unusual importance, because it deals to a very large extent, though not nominally, with the conditions which actually obtain here. It is true that not everybody will be ready to follow the

author in all cases where he decides for the actual utility of one of two theories, yet a temperate as well as philosophical, and withal popular exposition of two divergent lines in an argument is of great value to every thinking man, and most of all to the clergy, who must needs be tolerant of many views and even prejudices which arise from the ebb and flow of popular opinions where these do not conflict with the moral truths.

Count Soderini's work is soundly Catholic, broadly philosophical, and written in a most acceptable style, which is well rendered in the English translation.

CHRONOLOGICAL CHART OF ANCIENT EGYPTIAN HISTORY. From the Eleventh to the Twenty-third Dynasty. By Francis A. Cunningham.—Philadelphia. 1897.

It is well known that the chronology of the Egyptian Dynasties is involved in much obscurity. Hence whilst the facts of the Biblical account have been confirmed in nearly every detail by the researches of the Egyptian as well as the Assyrian explorers, there has been a diversity of opinion about the exact time in which the events succeeded each other. In 1894 the "Egypt Exploration Fund" published the dates of Professor Petrie (as far as the Nineteenth Dynasty) which were assumed to be approximate. The later dates were taken chiefly from Böckh and Wiedemann, and it was believed that the calculations from the Twenty-sixth Dynasty to the end of the native rule were certainly correct within a few years.

Mr. Cunningham questions the correctness of these calculations, which are apparently based on Mahler's fixing of the Sothic Cycle in 1318 (1322) B. C. But Mahler's assumption has no other support than an erroneous interpretation of an inscription belonging to the thirtieth year of Ramesis II. The inscription does not indicate the beginning of a Sothic Cycle, but only shows that a thirty years' period began at that date. (See AMERICAN ECCLESIASTICAL REVIEW, June, 1896, pp. 573-576.)

The chart before us begins with the Eleventh Dynasty and marks the successive reigns coincident with the principal Scriptural events, placing the Birth of Abraham at 2043 and the Exodus at 1453. It is, of course, only a tentative study, as in matters of such kind we must expect, but Mr. C. proposes to publish at an early date a com-

plete explanation of his diagram, and we are anxiously awaiting the result, as it suggests a probable confirmation of the Biblical data and is likely, moreover, to supply the key to the meaning of certain names and figures.

SERMONS AND LECTURES by the Rev. Michael B. Buckley. Edited by his Sister, with a Memoir of his Life by the Rev. Charles Davis.—Published for the Editress, Dublin: Sealy, Bryers & Walker. (Brighton, Mass., 309 Washington street.)

Many of the American clergy who have passed their silver jubilee will gratefully remember the genial priest from Cork who pleased and edified by his eloquence the people of our principal Eastern cities during the early seventies. He had been sent hither by his Bishop to collect funds for the erection of the new Cathedral of his native town. His was a successful quest in many ways. He gained souls, won friends, received financial aid for the Mother Church of his native home, but in return he sacrificed his health and life. Ere he could finish the task appointed him he fell sick under the influence of the change of climate and the exhausting work of preaching. His physician commanded him to return to Ireland. It was too late. With a broken frame and shattered constitution he reached Erin's shores soon after to die.

Apart from this sad ending in the midst of a life full of great promise, which lends a special pathos to the words of the eloquent priest, his sermons and lectures have some remarkable traits. They cover a great variety of subjects, spiritual, historical, biographical, as is indicated by such titles as "The Profession of a Nun," "The Chivalry of the Middle Ages," "John Philpot Curran," etc. The sermons are full of originality and strength, the latter quality often showing itself in the straightforward way in which the speaker pointed out certain weaknesses, regarding which his hearers might be supposed to be specially sensitive, and the calling attention to which might have lessened their sympathy in his behalf if his sincerity had not been so apparent. As an example of this kind of gentle philippics (if the term may be used of a benevolent speech), is the closing lecture, entitled, "The Irish Character Analyzed," in which "the spirit of dissension" is lashed with a merciless candor which must

have been productive of infinite good to those who heard it at New Boston. The volume has been in print for some years, but the fact of its having been sent to us for notice indicates that the original purpose of its publication has not passed by, and the book is certainly entertaining and instructive reading.

BOOKS RECEIVED.

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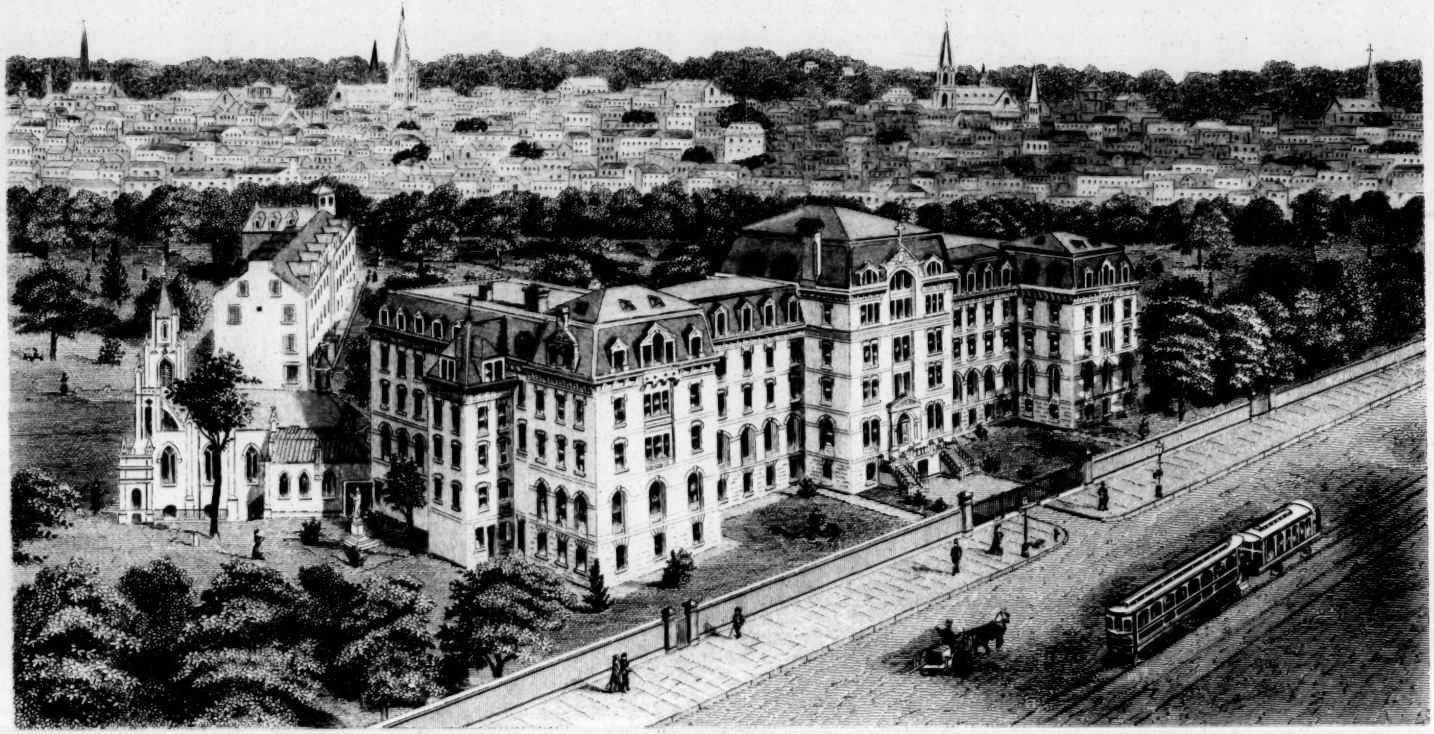

ST. MARY'S SEMINARY OF ST. SULPICE.

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ECCLESIASTICAL REVIEW.

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ST. MARY'S SEMINARY OF ST. SULPICE, BALTIMORE.*

IN the year 1791, there stood on what is now Pennsylvania avenue, Baltimore, the old "One Mile Tavern." On the same site, in the heart of a great city, we find to-day, as our century draws to a close, St. Mary's Seminary with its extensive buildings and ample recreation grounds. The result of hard labor and perseverance in the face of almost hopeless obstacles, that institution stands as a grand monument to the single-mindedness, unity, piety and zeal of a band of Sulpician priests.

Before entering upon a brief sketch of the work of these devoted men in our own country, we must give a cursory glance at the establishment which sent them forth, that is to say, the Society of St. Sulpice. It is to the Council of Trent that we owe the foundation of seminaries, the strongest measure adopted by that body for the reformation of the clergy; and it is to the saintly Jean Jacques Olier, pastor of St. Sulpice in Paris, that we owe the establishment of the Sulpician

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